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THE WORKS

OF

THE REV. EDWARD BICKERSTETH,

RECTOR OF WATTON, HERTS.

VOL. XIII.

THE PROMISED GLORY OF THE CHURCH.

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PRINCETON THEOLOGICAL SEMINARY

PREFACE.

The Author has, in previous works, directed the attention of his fellow-Christians to the temptations and dangers to which we are exposed. His publications of "The Church's Trials," "The Progress of Popery," and "The Divine Warning," have pointed out the views to which he has been led of the instruction which God has given us in his word, of our many enemies. The Church of Christ is more generally awaking to the perils of these days. The clouds are gathering on all sides, and many are becoming sensible of the over-hanging tempest. He feels therefore that it is important that his fellow-Christians should also be directed to that support and refuge which God has provided for his people, and to that hope of glory which is both an helmet in the day of battle and a sure anchor in the tempest.

In the part of his "Divine Warning" more directly addressed to the Romanists, the Author stated that it would have been much more pleasant to him to call the attention of Christians to the Heavenly Jerusalem and its spiritual glories, its holiness, and its perpetuity. He has been led since to adopt this more pleasant part of ministerial duty. On occasion of preaching anniversary sermons for the Prayer-book and Homily Society, the Foreign Aid Society, and the Accident Relief Society, and a sermon in a course of Prophetical Lectures at St. George's, Bloomsbury, (in 1843), he directed his hearers to subjects connected with the progress of truth, the union of Christians, the reward of works, and the glories of the heavenly Jerusalem. It appeared to him that these subjects more fully opened would set forth the contrast view to that which he had given in former publications, a view which is quite as needful, and more quickening, and more encouraging to the Christian. He has attempted to do this in the following work.

He has first directed the reader's attention to those saving truths by which we are awakened and brought nigh to God and we delight in him as our reconciled Father, being sanctified by his Spirit; and then he has dwelt on that union of heart, by which we are as Christians brought

nigh to each other in love. Thus, in the reception of the truth and in its blessed influence, God makes us meet for the inheritance of the saints in light. God graciously sends to us his truth, to bring us to delight in him and to seek to be like him, to walk in light and love, as he is light and love; and so prepares us for judgment and for glory in his coming kingdom.

The promised glory of the Church of Christ, realized by faith, is eminently calculated to lead us to a holy and heavenly life on earth. By the assurance of hope, the sacred writers continually call Christians to self-denying, self-sacrificing, patient, and persevering labours of love. On this ground the apostle exhorts, comforts, and charges his converts to "walk worthy of God who had called them to his kingdom and glory." The losing sight of this hope leaves us destitute of the appointed means, the adequate motives, power, and strength, to rise above the daily temptations of this evil world. But he that hath this hope in Christ "purifieth himself even as he is pure."

It may be thought undesirable to mingle with a treatise on the glory of the Church so much testimony against errors that are now tempting and trying the Church of Christ. But let us remember that the glory of the Church of Christ is immediately and essentially connected with the more open revelation and complete destruction of Antichrist, and all his mystery of iniquity. It is the brightness of the coming of Christ that will alone effectually destroy the man of sin. The revival and fuller avowal of the abominations of popery, and the certainty and nearness of its destruction, may well increase the earnestness and constancy of our warnings against the subtle seductions of the enemy. This is the more especially needful, as conscience has so much to do with a zeal not according to knowledge. In his unconverted state how much conscience there was in St. Paul; "I verily thought with myself I ought to do many things contrary to the name of Jesus of Nazareth." (Acts xxvi. 9; xxiii. 1.) Even the chief priests and Pharisees, while prosecuting the murder of the Lord of glory, "went not into the judgment-hall, lest they should be defiled." Oh how alive conscience may be, in an unconverted state, on minor things, while it is dead on weightier matters! What need we all here have of watchfulness, and of bringing everything to the law and to the testimony. In the striking language of Bishop M'Ilvaine, speaking of the Pharisees, 'Their religion was all dead

formality, yet all alive with fanaticism; and, like a whited sepulchre, looked very beautiful and pious to those who looked only on the outward appearance.'—' Because fanatical, it looks spiritual. Because zealous, it seems pious; because all in motion with the spirit that possesses it, it would make us believe it is all alive with the Spirit of God. Beware! Try the Spirits.' But besides a fanaticism which is combined with hypocrisy, (Matt. xxiii.) there may be a great deal of real conscientiousness and true religion which is mingled with most serious errors. True Christians may be intermixed with those under fatal delusion, as they doubtless among papists are, who are described as the people of God in the midst of Babylon. (Rev. xviii. 4.) Such are earnestly to be exhorted to come out that they partake not of the plagues. Milner, speaking of Pope Eugenius, has justly observed, ' it is not for man to say how great a quantity of ignorance and superstition is compatible with the existence of genuine piety.' The greatness of the danger should make us the more earnest in seeking the salvation of those thus endangered.

The precious promises and hopes of the promised glory will especially be needed in the trials before us. "I had fainted unless I had believed to see the goodness of the Lord in the land of the living." (Psalm xxvii. 13.) It will require every part of our heavenly armour to stand in the lengthened conflict with our spiritual foes; and our helmet, the hope of salvation, must by no means be neglected, if we would lift up our heads while enduring the continued and persevering assaults through which we have to pass.

Let us then lift up our heads with stedfast faith and joyful hope. We have an infallible, an all-conquering Commander, who will not fail nor be discouraged, till he send forth judgment unto victory. The Duke of Wellington in the Peninsular war, and in other remarkable periods of his wonderful course, by degrees so showed his army the happy results of long forethought, comprehensive wisdom, and sound judgment, joined to patient and steady perseverance in a fixed plan, that they had at length entire and perfect confidence in following such a leader. He wisely met all difficulties as they arose. Whether those difficulties were the skill and power and varied attempts of open enemies, the treachery of false friends, the inconsistencies, faults, and failures of his own adherents and those he came to deliver, all were overcome. And so was finally accom-

plished the full deliverance of the country from its enemies. Oh how infinitely deeper is the forethought, and fuller the wisdom, and how exhaustless the counsel, power, patience, and resources of the Captain of our salvation in his plans for delivering the whole earth, and how complete will be his glorious deliverance of our world from sin, Satan, and every evil. Let us have perfect confidence in Him ; he is leading on his Church to its last and complete triumph..

Though I have here maintained what I believe to be the scriptural truth, the premillennial and the speedy advent of our Lord Jesus Christ, I desire to feel and acknowledge that the great realities of the promised and eternal glory of the Church are held by all who believe the Bible to be the Word of God, however they may differ as to the time and manner of their accomplishment. Compared with the eternal ages of the heavenly kingdom, and our surely entering or losing for ever that eternal blessedness, a thousand years to come or not to come before the resurrection takes place, are of inferior moment, except as the speedy hope of it is practically useful in quickening our preparation for it. But the one great object of hope, the exceeding and eternal weight of glory, is common to all true believers, and my chief object has been to direct attention to that hope.

I deeply feel that the present is a feeble attempt to set the glory and duties of the Church before my fellow Christians. But the season is urgent, calling all Christians to do what they can to help their brethren in standing firm against their many enemies. There is but little time apparently now left for preparation for the last conflicts of the Church : and though I may have but a feeble light, I have thought it better to put such a light as may have been given me on the candlestick, than to keep it hid under a bushel. Perhaps others may be led by this attempt to give fuller consideration to the subject, and fuller discoveries of what God has revealed in his word for our encouragement and comfort.

May our God in every way strengthen all his people, and make them faithful to Christ, and enable them to endure to the end.

E. Bickersteth.

Watton Rectory, Herts,
Dec. 23, 1843.

PRINCETON THEOLOGICAL SEMINARY

THE PROMISED GLORY OF THE CHURCH OF CHRIST.

PART I.

THE PROGRESS AND TRIUMPH OF DIVINE TRUTH.

CHAP. I.

THE CHURCH OF CHRIST, THE POSSESSOR AND DISPENSER OF TRUTH ON EARTH.

ACKNOWLEDGED evils abound on all sides; the world is groaning under them; while increasing dangers thicken all around us. Those who do not with careless indifference disregard everything but present pleasures and present profit, all those who really seek permanent good for all men, cannot but desire to have a sure guide to that good. There is one society in the world, and but one, which already possesses that good, and has divine security for its enduring and everlasting glory; and that society is the true Church of Christ. The object of this treatise is to induce the reader to join truly and fully this blessed company, and to partake of their present security and their everlasting blessedness: the sure guide is nothing less than God's own word, and the promised aid of his own Spirit. given to them that ask.

In considering the promised glory of the Church of Christ, it is requisite to define what we mean by the

Church of Christ. The explanation of the article in the creed concerning it, which is given in King Edward the VIth's Catechism, is clear and satisfactory.

'Before the Lord God made the heaven and earth, he determined to have for himself a most beautiful kingdom and holy commonwealth. The apostles and the ancient fathers that wrote in Greek called it εκκλησια, in English, a congregation or assembly, into which he has admitted an infinite number of men that should all be subject to one king, as their sovereign, and only one head : him we call Christ, which is as much as to say, anointed. For the high bishops and kings among the Jews (who in figure betokened Christ, whom the Lord anointed with his Holy Spirit,) were wont, by God's appointment at their consecration, to have material oil poured on them.'

'To the furnishing of this commonwealth belong all they, as many as do truly fear, honour, and call upon God, wholly applying their mind to holy and godly living, and all those that, putting all their hope and trust in him, do assuredly look for the bliss of everlasting life. But as many as are in this faith stedfast, were forechosen, predestinated, and appointed out to everlasting life before the world was made. Witness hereof they have within in their hearts, the Spirit of Christ, the author, earnest, and infallible pledge of their faith. Which faith only is able to perceive the mysteries of God : only bringeth peace unto the heart : only taketh hold on the righteousness that is in Christ Jesus.'

The way in which this church is 'so set out before the eyes that it may severally and plainly be known asunder from each other fellowship of men,' is thus given ; 'The marks of this church are first, pure preaching of the gospel ; then brotherly love, out of which, as members out of all one body, springeth good will to each other ; thirdly, upright and uncorrupted use of the Lord's sacraments, according to the ordiuance of the gospel ; last of all, brotherly correction, and excommunication, or banishing those out of the church that will not amend their lives.'

If we regard the whole Church of Christ, from the beginning to the end, it is at present invisible ; if we regard it as existing in communities now formed on earth, it is visible.

The church does not consist only or chiefly of the clergy. It is the company of God's faithful people called out of the world. The word εκκλησια emphatically means the assembly of the people.

The articles of the Church of England have given a simple, full, and clear description of the visible Church of Christ. 'The visible Church of Christ on earth is a congregation of faithful men, in which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance, in all things that of necessity are requisite to the same. As the church of Jerusalem, Alexandria, and Antioch, have erred ; so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith.'

Equally distinct is its testimony on ministering in the church. 'It is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard.'*

Such is the visible Church of Christ : and wherever there are these marks and signs, there is a true Church of Christ, a part of the whole body of Christ.

But the whole body of Christ is larger than all the parts of that body which are now upon earth. This whole body of Christ has therefore been called, from a large part of it being invisible to the eye of sense, the invisible Church of Christ, which is what we mean in the creed by 'the holy Catholic Church, and the communion of saints.'†

* Those who have given expositions of our Articles have fully shown that the Articles are most truly scriptural. See Rogers, Wilson, Beveridge, Burnet, Hall, &c. on the Thirty-nine Articles.

† Few things can be more vague than the word *Catholic*, as used by many.

The invisible church consists of all who are very members incorporate in the mystical body of Christ, which is

In its good sense, those who most claim it are least of all entitled to it, from the schismatic, selfish, and contracted sentiments which they profess. The Holy Scriptures do not apply the word *Catholic* to the Church of Christ : though ολος, *all*, or *the whole*, be several times applied to the Church. (Acts v. 11 ; xv. 22. Rom. xvi. 23 ; I Cor. xiv. 23.) The term καθολικος was used by many in the inscriptions to the epistles of James, Peter, John, and Jude, as being addressed to Christians at large ; and it was adopted by the primitive Church (though not in the earliest ages), in the Creed, as descriptive of the universal Church of Christ. The Catholic Church may be viewed as embracing all who profess and call themselves Christians here on earth, in which sense it is used in the prayer for all sorts and conditions of men. Or it may be viewed as embracing the whole true Church of Christ in heaven and in earth. As to the Catholic Church on earth, even in its purest form many may belong to it by profession, who will never belong to the far more important society, the general assembly and Church of the first-born, which are written in heaven ; for the scriptures show us that the good and the bad are here mingled together. (Matt. xiii. 37—50.) The term *Catholic* is, as to societies in this world, in the scripture phraseology, as applicable to the apostasy as to the true Church ; and in this view the papists and their followers glory in their shame when they boast of universality. We do not read, during the present dispensation of the Gospel, that all that dwell upon the earth shall worship Christ ; but we do read that "power was given to the beast over all kindreds and tongues, and nations ; and all that dwell upon the earth shall worship him ;" we do read of "all the world wondering after the beast." Universality is no token for good now. Nor is the word εκκλησια ordinarily translated *Church*, confined to the Church of God, though specially appropriate to that blessed company called from this evil world. The confused PAGAN ASSEMBLY at Ephesus has the same name given it. (Acts xix. 32, 39, 41.) How vain and empty it is to glory in a mere name ! The word *Synagogue* (συναγωγη) the parallel word of the Old Testament to *Church* in the New, is left with an ill odour in the last book of the New Testament,—the assembly of false teachers being styled, *the Synagogue of Satan*. (Rev. ii. 9 ; iii. 9.) The first martyr, St. Stephen's, whole dying discourse is a testimony against this trust in outward places and names. The accusation against him was speaking "blasphemous words against this holy place and the law." The power, not to say the idolatry of *general* words and their misapplication, may be a great snare and injury : let us not be deluded by words. The words 'Holy Catholic Church' are not found in the statement of the creed given by Irenæus, the two by Tertullian, by Origen, by Eusebius Cæsariensis, Cyril of Jerusalem, and Basil. See the creeds given at the end of Dobson's edition of 'Pearson on the Creed.' The Tractarians in the 'British Critic' expressly aim at the 'unprotestantizing of the National Church,' and abandon the Reformation for a term so vague in itself, and so capable of perversion as well as of a right use in the application to a most blessed and glorious truth. They say, 'We cannot stand where we are ; we must go backwards or forwards, and it will surely be the latter. It is absolutely necessary towards the consistency of the system which certain parties are labouring to restore, that truths shall be clearly stated, which as yet have been but intimated, and others developed, which are now but in germ. And as we go on, WE MUST RECEDE MORE AND MORE FROM THE PRINCIPLES—if any such there be—OF THE ENGLISH REFORMATION. Those principles are CATHOLIC, or they are not. If they be Catholic, let them be so proved, and we will shrink from no penance which may be exacted as the price of unsettling men's minds. If they be not Catholic, then no matter whom we alienate, or to whom we give cause of triumph,—they must be abandoned.'

The great question for a Christian to decide, is not whether a doctrine be

the blessed company of all faithful people. It is not union with any particular Church, but direct union with Christ himself that is the sure means of life and salvation to our souls. It is called the kingdom of God as well as the Church of Christ (Matt. xvi. 18, 19; Ephes. v. 5, 23; 1 Thess. ii. 12; 2 Thess. i. 5; Col. i. 13; 2 Peter i. 11; 1 Cor. xii. 28; Gal. i. 13; Eph. i. 22) with reference to Christ, its king, and the future glories connected with it. The whole body of faithful believers in the Lord Jesus Christ, and of which he is the only Head, comprehends the departed spirits now in paradise, the elect on earth, whether yet called or uncalled, and all who shall be called till our Lord returns in his glory. Our seventeenth article contains a full and accurately scriptural account of their calling and privileges.

'Predestination to life is the everlasting purpose of God, whereby before the foundations of the earth were laid, he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season; they, through grace, obey the calling, they be justified freely; they be made sons of God by adoption; they be made like the image of his only-begotten Son Jesus Christ; they walk religiously in good works, and at length by God's mercy they attain to everlasting felicity.'

All who have belonged to the visible Church of Christ on earth do not also belong to the invisible church. The multitude of men who have been called Christians is far larger than "the general assembly and church of the first-born whose names are written in heaven." The gospel net brings many into the visible kingdom of Christ on earth,

Catholic, but whether it be Christian and scriptural. (Isa. viii. 20. Acts xvii. 10—12.) It may be universal and yet apostate, and if the blind lead the blind, both shall fall into the ditch. There is clearness enough in the scriptures to condemn every human being who departs from their plain testimony.

who notwithstanding will be shut out of the heavenly kingdom.*

Admission into the visible Church is by baptism, which however it may give claim to spiritual titles in the sight of man, may, or may not be attended with the truly regenerating power of the Holy Spirit. (Acts viii. 13, 23; 1 Cor. i. 14.) Only where there is really the new birth, and men are truly born of God, then, (whether they belong to a visible Church or not) do they truly belong to the invisible Church : " the general assembly and Church of the first-born, whose names are written in heaven." This new creation, this vital and spiritual change, is absolutely necessary to our being in Christ, and to our salvation : " Except a man be born again he cannot see the kingdom of God." Till this work of the Spirit take place in a sinner's heart, he is a mere natural man, carnal and selfish, fleshly and worldly. " That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." This is the most important of all the distinctions in this matter. " The natural man receiveth not the things of the Spirit, for they are foolishness unto him ; neither can he know them, because they are spiritually discerned ; but he that is spiritual discerneth all things, yet he himself is discerned of no man."

Spiritual men are those who are under the guidance and

* The general view here given may be confirmed in the minds of those who repose on the judgment of Dr. Jackson (an able writer, but who in many things departed from the evangelical tone of the Reformers), I add therefore, from Mr. Goode's recently republished treatise of Dr. Jackson's, on the Church, the following remarks : 'The Church of Christ,' observes Dr. Jackson, 'is a true and real body, consisting of many parts all really (though mystically and spiritually) united into one head, all are truly and really united amongst themselves.'.....'That which gives this Church pre-eminence for unity, gives it likewise pre-eminence for holiness before all other kingdoms or societies whatsoever, and that is the participation of the Spirit of Christ, or as the apostle speaks, the participation of the divine nature, which we have through the operation of the Spirit as agent, but which formally consists in, or results from, that immediate union which we have through the Spirit's agency with our Lord and King, who is both God and man.'.....'What persons of the militant and visible Church be true denizens of the heavenly Jerusalem is to us invisible or unknown.'.....'To be visible or invisible are denominations, merely accidental, no true differences of the church. Between a visible Church and a Church invisible there is a mean. Many there be, or may be, in most ages, which are no members of the visible Church, and yet better members of the true Church than the members of the Church visible yet are.'

teaching of God's Holy Spirit, who leads them to trust only in Christ, to love him supremely, and seek his glory in all they say and do. They thus receive a new, spiritual, and Divine nature, have their affections set on spiritual, heavenly, and eternal things, and seek them first and supremely, and daily bring forth the blessed fruit of the Spirit.

Let the reader in this day take special heed not to be deceived by the mere "form of godliness," and guard watchfully against "denying the power thereof." You must "believe with the heart unto righteousness," before you truly can "with the mouth make confession unto salvation."

The natural tendency of our hearts is ever to confound the Church and the world, and to make the lines between the two indistinct: to magnify the importance of outward uniformity, and to slight the far higher blessing of real unity.* One great purpose of the scripture, that we may be guarded against so fatal a mistake, is to make the distinction manifest. Observe the strong statements of scripture, as to a real and essential difference in this life. "Ye cannot serve God and mammon. The friendship of the world is enmity against God. Come out and be separate, and touch not the unclean thing;" and then observe the yet stronger statement as to the eternal separation in the final day of judgment. "These shall go away into everlasting punishment, but the righteous into life eternal." There is no middle class; no intermediate abode. Oh let us take heed on this all-important subject, that we be not deceived!

The visible church on earth is subdivided in innumerable forms, by countries, by languages, by peculiar tenets on minor points; but we acknowledge every congregation to be a true Church of Christ, which, in its practice and teaching, corresponds to the description our article gives of the visible church. It may be established in a country, or it may not: it may be separate and distinct from an

* See Archdeacon Hare's Discourse on the Unity of the Church.

established church, or it may be united to it. Our Saviour gives most graciously the promise of his presence and blessing where two or three are met together in his name. The churches at Corinth, Ephesus, Philippi, Rome, &c., were separate and distinct churches, and yet all one with Christ, and subject to him who is " the head of the church, and loved the church, and gave himself for it." The Apostle thus addresses the Corinthians, " Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, with all that in every place call upon the name of Jesus Christ, our Lord, both theirs and ours."

The fullest description of the unity of the whole Church of Christ, in every age, is given in passages which compare it to a temple, of which Christ is the corner-stone, (Ephes. ii. 20—22) to the members of a body of which Christ is the head, (Rom. xii. 4, 5 : 1 Cor. xii. 12—27,) and to the marriage union, where the whole church is considered as the bride, or wife, and Christ as the bridegroom or husband. (Ephes. v. 25—32.) The Apostle also, in charging the Ephesians to keep " the unity of the spirit in the bond of peace," tells them the real character of the unity of the Church, " There is one body and one spirit, even as ye are called in one hope of your calling ; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ."

Each distinct Church according to its faith, purity, zeal, and love, partakes of this unity, and of the promises given to the Church, and of its future glories.

Each member of each of these has received gifts for the good of others. Rom. xii. 3—8. All are to be " the light of the world ; " all are to be " the salt of the earth ;" all are to show mercy, as they have all received mercy.

The Lord of all gathers and nourishes his Church by THE WORD OF TRUTH. He gave the first commission to his Apostles, " Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be

damned." Mark xvi. 15, 16. They then appointed "faithful men, able to teach others also," (2 Tim. ii. 2. Titus i. 5.) By this means God converts sinners to himself. "Of his own will begat he us, with the word of truth, that we should be a kind of first-fruits of his creatures." James i. 18. Thus he gathers together that Church to which he has promised the glory to come. (1 Peter i. 22—25.) May each reader believe the Gospel of Christ to his own eternal salvation, and be joined to this blessed company, and edified with them.

Christians are known by THE POSSESSION OF THE TRUTH. This distinguishes them from the world at large, and fills them with love to each other, as St. John shows when he says, "The elder unto the elect lady whom I love in the truth, and not I only, but also all they that have known the truth; for the truth's sake, which dwelleth in us, and shall be with us for ever." That truth is contained in the word of God, and it is by delighting in that word and meditating in it day and night, (Psalm i. 2.) by that word abiding in us, (John xv. 7.) dwelling in us richly in all wisdom, (Col. iii. 16.) and by continuing in it, that we become "wise unto salvation, and perfect, thoroughly furnished unto all good works." (2 Tim. iii. 14—17.)

Thus important and thus sufficient are the Scriptures abiding in believers, for our being made "wise unto salvation through faith in our Lord Jesus Christ." They are infinitely more clear than any human writings to guide us to God and our heavenly home.

The reality, the excellence, and the blessedness of divine truth to him who truly receives it, becomes self-evident. It is like the light of the sun, it speaks for itself its own glory; it is its own witness. It is like the bread which we eat, it meets our hunger and satisfies us. It is like the pure water which we drink, it meets our thirst and refreshes us. Spiritual health and strength are joined to its daily use. "He that believeth on the Son of God hath the witness in himself," (1 John v. 10.) and the wisdom of this world cannot destroy such a Christian's faith. He has

tasted and seen "that the Lord is good." You may sooner set aside the evidence of his senses, than overthrow the inward experience which God has given to the true believer, of his love in Christ Jesus, as that love is revealed by the inspired word of God, and shed abroad in the heart by the Holy Ghost.

The world indeed, with the very truth before it, like the faithless Roman Governor, may ask, "What is truth?" and scornfully turn from it, and refuse to wait for an answer. But the fact, "Thy word is truth," is written as with a sunbeam before the understanding of all men in Christian lands, who do not turn from it. John iii. 19. It is contained in a book that has come before Christian kingdoms with such weight of evidence as to be nationally recognized by them as the word of the living God. Prophecies fulfilled and fulfilling in the sight of all men, and miracles more confirmed than any other facts of past history, because our religion was founded on them and established over the earth through them, declare in the sight of all men, This is the word of the living God. It has altered the whole face of society, and stamped its impressions, too deeply to be disregarded, on everything with which every man has to do. Every church, every Christian school, every Sabbath, each sacrament of baptism and the Lord's Supper, every Christian name of every individual, calls our attention to the reality of the fact, that the Bible is recognized by Christendom as the word of God. As such it demands our constant study, and our daily search. Neglect of it is wholly inexcusable. Humble, prayerful, patient, diligent and persevering study of it is invariably attended with a full conviction of its divine inspiration.

The *genuineness* of each book of the Bible is more fully confirmed and established by historical evidence, than that of any other ancient book whatsoever. The quotations from it in human writings are innumerable. Our Lord has confirmed the Old Testament; and the writers of the New Testament, being either apostles, or those who wrote

under their direct superintendance, had the direct promise of Christ of divine inspiration to guide them into all truth. John xiv. 26 ; xvi. 13—15 ; xx. 21, 22. Every word is divinely inspired. 2 Tim. iii. 16. 2 Peter i. 21.

The Church of Christ at large is the witness and keeper of truth ; and to each member is given a trust to maintain and confess that truth. To the Jews were committed the oracles of God (Rom. iii. 2.) and they were faithful to their trust. The Christian Church has a similar trust. The Apostle charges Timothy, "That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us." 2 Tim. i. 14. Christians in general also, without exception, are called to "shine as lights in the world, holding forth the word of life." All are in their measure to be witnesses for Christ. "We have seen and do testify that the Father sent the Son, to be the Saviour of the world."

In thus blessing others, the Church itself and each member of it are largely blessed. For this end the Saviour ascended and "gave apostles, prophets, evangelists, pastors, and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Each minister is to be a pillar and stay of the truth, (1 Tim. iii. 14. Gal. ii. 9.) and each Christian "holding the truth in love," is to grow up in all things unto Christ "who is the Head, from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

In considering the progress of truth in the Church of Christ, I will chiefly confine the reader's attention to the Reformed Churches, and to that in our own country.

May each reader be led to a deep search into that sacred volume, the word of God, which contains a full treasury of divine truth, adapted to meet all the exigencies of the believer in these stormy and trying times.

CHAP. II.

THE IMPORTANCE OF AN EVER FRESH UNFOLDING OF DIVINE TRUTH.

The progress of divine truth, and its wide and universal diffusion, is most intimately connected with the progress of that holy happiness which God designs for those who glorify him by receiving his truth and which he purposes to give finally to our world. This was taught us by our Saviour when he assured the Jews, "If ye continue in my words, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free;" and when he prayed for his disciples, "Sanctify them through thy truth, thy word is truth." The want of knowledge is indeed connected with misery and ruin. "My people are destroyed for lack of knowledge." Hosea iv. 6. Isaiah v. 13.

When we look back on the past history of the Church of God, and compare it with its present state, amidst all the darkness and sinfulness that now exist in our world, and amidst all the backslidings of his professing people, it is clear that God's truth has been ever maintained by his true Church, and is progressively advancing through the earth; while "heaven and earth shall pass away," he who is truth itself says, "my words shall not pass away."

Our own country may furnish a striking illustration of this gracious and watchful providence of God over his truth.

Most wonderful have been the riches of divine grace towards our beloved country and Church. From the earliest records of our history to the present day, we have provoked Him by our sins, and incurred his wrath from age to age

by national wickedness. He rescued us from Paganism in the apostolic age, and gave us the pure light of his truth. We corrupted it with the Pelagian heresy, which places its confidence in the flesh, and yet again and again He sent fresh messages of mercy ; though he punished our inventions by Pagan invaders, his truth was restored to us. But the nation became drunk with the wine of the fornication of Babylon, the mother of harlots and abominations of the earth. Yet how peculiar was God's mercy to us. He never left us without faithful witnesses. Bede, Elfric, Grossetete, Bradwardine, Wickliffe, and Lord Cobham, spread the light of divine truth in the dark ages ; and at length God gave us our blessed Reformers, and raised us as a nation out of the miry clay of Popery, and set our feet on the solid rock of his own word.

But oh how ungrateful have we been! Covetous and earthly-minded, selfish and worldly, proud, ambitious, full of vain-glory, delighting in war and victory, and glorying over others ; our iniquities in our own land, and in every land where we have gone, have been continually testifying against us, and filling up a fearful measure of guilt. England ought to be deeply humbled before God, instead of being lifted up with pride. Yet God has spared us and preserved his church in the midst of us ; and for its sake, and his great name's sake, he has delivered us from our foes even when we justly merited his wrath, and has blessed us that we may be a blessing. How often have our monarchs, our statesmen, and our heroes, our bishops, priests, and deacons, our Parliament and our whole country, been unfaithful to God ; and how often has he revived us, by giving us faithful witnesses of his word to withstand error and boldly testify his truth ! He still maintains a growing and enlarging company of true disciples of his Son in the midst of us, and the ark of his covenant still rests with us to bless us. Oh sovereign, rich, free, and unmerited grace and loving-kindness ! Neither as individuals, nor as a nation, can we glory in ourselves, but we will glory in God our Saviour. May we know the design of all

this goodness to us, and may it lead us to repentance for what is past, and now to occupy with all our talents to his glory till the Lord come.

I have proved elsewhere that Rome is Babylon, and Popery the great apostacy predicted in the New Testament.* To those who judge thus, the situation of the Church of England as a national Church at the present moment will be seen to be one of deep anxiety. There are, alas, among us, those who have forsaken and who oppose the pure faith established amongst us by our Protestant forefathers; and being within us, I have no hesitation in saying that I think our danger from them on that account is the greater. The occasion was given by our grievous departure as a nation from the purity of Protestant truth restored to us at the Reformation, while we were glorying in the name of Protestants. Without the trials and conflicts through which our forefathers passed, without their rich experience, deep knowledge, sound faith, ardent love, lively zeal, and heavenly joy; their holy reverence for God's word, and their unfeigned humility; their honour to his ordinances, and submission to the powers placed over us by him; having only "a name to live," some seem to have thought highly of themselves as faithful witnesses to the truth, and were trusting in a traditionary faith without its living power. Well then was it that such unfounded hopes should be broken in pieces, on the one side by the recklessness of infidelity, and on the other by a fresh revival of that from which we thought ourselves delivered. Well have we merited to be chastised with a fresh rise of infidelity, and of the apostacy, in our own borders. "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee."

The present situation, indeed, of Christendom at large, is very perilous. Under the general calmness, quiet, and security, and under the apparently peaceful worldly prosperity of Europe, and under the undisturbed surface of

* See the Author's 'Divine Warning,' and his 'Practical Remarks on the Progress of Popery,' prefixed to his 'Testimony of the Reformers.'

society in nominally Christian countries, there is, as the word of God will lead every thoughtful student to expect there would be (1 Thess. v. 2—4), the elements of judgment and destruction. There is a wide, deep, and ruinous ignorance of the blessed truths of the Gospel, full of evil and mischief; from it comes the unclean spirit of lawlessness, hating all restraint, restless, dissatisfied, given to change both in Church and State, nationally disowning God, speaking evil of dignities, an easy prey to those who promise liberty, while they themselves are the servants of corruption. There is yet a deeper evil in the unclean spirit of infidelity coming from Satan himself, casting off as much as it dare of God's own word, and putting forth empty and vain substitutes for the living waters which God has provided. In perfect contrast with these evils, a revulsion from them, and an intended opposition to them, though having affecting and painful points of union, is a most rapidly-diffused contagion of error, which corrupts the simplicity of the Gospel, unduly magnifies outward ordinances, judges and condemns with severity even those who love Christ, if they dissent from an Episcopal Church; and will, in its result, if diffused and enforced, bring on us, as its forerunner the Laudian school did in the great rebellion, the very destruction which it expects to avert. Those who have so grievously departed from the spirit of our Church, that they openly testify that they hate the Reformation, while they honour the Roman Church; and who thus show that they think more highly of the predicted apostasy than of that heavenly gift, Reformation-truth, have also got possession of many peculiar advantages, in influential situations, in wealth, in public journals and periodicals, and in many excellent natural endowments, with great zeal and earnestness, and readiness to make large sacrifices; and they have used these advantages in disparaging the Reformers and their doctrines, and in diffusing that which the corruption, the pride, and self-righteousness of the natural heart prefer to God's truth, though full of grace and mercy. Unless the Lord, then,

open his armoury and bring forth fresh weapons for the battle (Jer. l. 25), and mightily interpose for us, England is in imminent and peculiar peril from our sad neglect and abuse of our many special privileges and blessings. We are in great danger as a nation, of losing the shield of Protestant truth, and of sinking back again into that which God accounts among the abominations of the earth, which has its issue in avowed infidelity and rebellion against God, and on which his last and most dreadful judgments are denounced—judgments that must now be near at hand.

The Lord grant that the danger may awaken the Church of Christ; that our backslidings may lead on to a recovery more full of blessedness than ever; and our errors be the occasion of bringing forth a fulness of Divine truth adapted to our necessities, and a more blessed revival than our church has ever yet experienced. It will, I doubt not, lead on to a yet larger advance and progress of the full truth of God than the world has yet witnessed. O that our beloved country may receive the truth, and hold it forth to others!

In the hope of aiding in this, I propose now to dwell on the duty which our Saviour brings before us, when he says, "Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." These words come at the close of the parables in which our Saviour unfolded to his disciples the mysteries of the kingdom of God. They contain a great lesson, which he would have his ministers to learn in their office as teachers of Divine truth. Hence they have a special claim on our attention. They warn us against two great and opposite dangers,—a stationary spirit in the knowledge of divine truth; and a diseased love of novelty to the neglect of truths long established, well known, and which are the foundation of our Christian hope. In contrast to these two false principles, "Every scribe well instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

You may observe the same principle pervading the Holy Scriptures from the beginning. You have in the beginning the first principle of the glorious gospel of Christ:—"I will put enmity between thee and the woman; and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." What is each succeeding history and prophecy, threatening and promise, but a farther and farther development of the first principle, till its triumphant consummation in the casting of Satan into his everlasting punishment, and the finished glories of the new heavens and the new earth, in which dwelleth righteousness. Each fresh development adds to the fulness of understanding in which we behold the first truth; it is as the great householder himself bringing out of his treasure things new and old.

Let us consider in this chapter THE IMPORTANCE OF AN EVER-FRESH UNFOLDING OF DIVINE TRUTH.

There are many who, thinking this not important or attainable, neglect it. There are some who deny it, as dangerous. Some are content with a mere form, in which there is no life, and therefore no growth. Others have a superstitious reverence for antiquity, and a blind and passive faith. Others are much alarmed at the real or supposed novelties of doctrines that are spread. Many are under dread from a weak or timorous faith; anything like a new truth shakes and disturbs some artificial system in which they place more confidence than in the pure word of God. To remove these fears let us observe

1. IT IS THE EXPRESS COMMAND OF CHRIST, TO GROW IN KNOWLEDGE. This direction is frequently brought before us in the Epistles. St. Paul says, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." St. Paul charges thus the Hebrews, "Therefore, leaving the principles of the doctrine of Christ, let us go on to perfection." To guard us against the temptations of those who separate themselves, are sensual and have not the Spirit, we are bidden by St. Jude, as the beloved children of God, to "build up ourselves on our most holy

faith." In the Old Testament, pointing out the way to attain the wisdom and knowledge and understanding that the Lord gives, Solomon bids us to "cry after knowledge, and lift up our voice for understanding; to seek for her as silver, and search for her as for hid treasures;" and the promise is added, "Then shalt thou understand the fear of the Lord, and find the knowledge of God." (Prov. ii. 3—6.) Similar is the express direction that things new as well as things old are to be brought out of the treasury, and things new are mentioned first as making most impression on others as well as most fresh in our own minds. Thus the bare attempt to be stationary in the knowledge of divine truth is disobedience to our Lord and Master, and rebellion against him.

2. GROWTH IN KNOWLEDGE IS THE MARK AND TEST OF SPIRITUAL LIFE. The life of faith implies growth,—growth both in the understanding and in the heart. If we are born again of the uncorruptible seed, we are to "desire the sincere milk of the word that we may grow thereby." (1 Peter ii. 2.) To preserve us from being carried about with every wind of false doctrine, we are to "grow up into him in all things who is the head, even Christ." (Ephes. iv. 14, 15.) When the Apostle heard of the Colossians, as having faith in the Lord Jesus, and love to all the saints, he prayed that they might "increase in the knowledge of God." (Col. i. 10.) There must therefore, when there is real spiritual life, be a growing fuluess, ripeness, and maturity of knowledge and love.

3. THE NEGLECT OF THIS GROWTH IS THE FIRST MARK OF BACKSLIDING AND RUIN. Not to go on to perfection exposes us to apostacy and ruin. The danger of this, connected with want of growth, is strongly put by the Apostle Paul: after telling the Hebrews, "When, for the time, ye ought to be teachers, ye have need that one teach you again," he says to them, "therefore, leaving the principles of the doctrine of Christ, let us go on to perfection; and this will we do if God permit." He then warns them of the extreme danger of final apostasy, if we do not thus

grow; "for it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance." (Heb. v. 12—14; vi. 1—6.) How striking and full of warning also, in this view, is the distressing situation of the foolish virgins in the parable! they had been so careless, and had slumbered so much, that at the very time, just before the bridegroom's return, when they needed most the oil of divine truth, they first find that their supply of oil fails them, and exclaim, "Our lamps are gone out!" Oh may we learn from this to be daily collecting those supplies of heavenly knowledge which will prepare us for all his dispensations, and especially for the great hope of the Church—the return of our Lord and Saviour!

4. THIS GROWTH IS THE BEST WAY TO MAINTAIN THE LIFE AND POWER OF OLD TRUTHS IN OUR HEARTS. The Apostle speaks of first truths as "the first principles (rudiments or first letters, στοιχεια) of the oracles of God." (Heb. v. 12.) The knowledge of the letters of language is best maintained by reading and growing studies. Many have forgotten even their letters, and have lost the ability to read, by a total disuse of their first acquisitions. So the simple truths of the Gospel are effectually retained, and kept firmly rooted in us, by making them the continual foundation of farther knowledge and deeper experience. The use of what we have is the way God has appointed for our acquiring more and more. "Unto him that hath, shall more be given."

5. THIS GROWTH IS CONNECTED WITH CHRISTIAN FRUITFULNESS, AND THE GLORY OF OUR HEAVENLY FATHER. It is the very course in which God is most glorified. "Herein is my Father glorified that ye bear much fruit." But for this end, we must *abide* in Christ, and the word of Christ must dwell in us richly in all wisdom. "We must be filled with the knowledge of his will in all

wisdom and spiritual understanding, that we may walk worthy of the Lord unto all-pleasing, being fruitful in every good work." The streams cannot be fuller and higher than the fountain-head in the heart. Without growth in the truth, the life will become formal and cold. But if there be the continual adding of one Christian attainment to another, of virtue to faith, and knowledge to virtue, and so through each stage of the Christian life. by temperance, patience, godliness, brotherly kindness, and charity, we are daily advancing. "If these things be in us and abound, they make us to be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ." We glorify him who has bought us with his blood, and we "adorn the doctrine of God our Saviour." We shall be pillars in his house here, and in his temple above. We shall be able to discern the excellence of all his ways, and justify them to men. We shall see more the wisdom and depth and exceeding goodness of all his dispensations, and understand his loving-kindness in all that is past and present and to come; and so be enabled in everything to give thanks, and to ascribe glory to his name.* Divine truth, through the power of the Holy Spirit, sanctifies the soul, and prepares it for its heavenly home. "We all with open face, beholding as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." The progress of truth in a sinner's heart, and its progress in the world at large, is therefore the progressive preparation of the Church of Christ for all its promised glory yet to come.

* We have a specimen of the ripeness and matnrity of an advanced Christian, and of the growth of knowledge, full of profitable truth, in the reflections of Baxter on his past experience, as given in the history of his Life and Times, folio, pp. 124—148. He gives a useful cantion when he says, 'I now see more good and more evil in all men than heretofore I did. I see that good men are not so good as I once thought they were, but have more imperfections .... and I find that few are so bad as either their malicions enemies, or censorious separating professors do imagine.' Yet there is a distinction, wide and decisive as that which separates heaven and hell, between the children of this world and the children of light; and the grand feature of the difference is in love or want of love to Christ: "If any man love not the Lord Jesus Christ, let him be Anathema maranatha," (1 Cor. xvi. 22.), and "Grace be with all them that love our Lord Jesus Christ in sincerity." (Eph. vi. 24.)

And as in the case of the growing Christian in his personal experience in this life, so in a modified sense, THERE IS GROWING KNOWLEDGE AND BLESSEDNESS TO THE CHURCH OF GOD ON EARTH. Just as in science and the arts of life, the inventions of genius in one age, become the general inheritance of humble minds in the next, so it is in the knowledge of divine truth; the obscure light of earlier ages leads on to the fuller light of succeeding ages. Our Lord says of John the Baptist in his day: "Among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he." St. Paul tells the Hebrews, "God, who spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." And this general growth, as it increases our light, so it increases our responsibility. The doctrines of salvation and grace, of life and immortality, were comparatively in obscurity under the Old Testament, but are now "made manifest by the appearing of our Saviour Jesus Christ." The severely-fought controversies for truth in one age lead to the settled possession of truth in another. The heresies on the doctrine of the Trinity issued in the full establishment of its truth in the general creed received by the whole Church. The doctrine of our free justification, which had been obscured in the middle ages, was the hard-earned victory of the Reformation, and is a first principle with us now. In short, there is a growing establishment and unfolding, even now to a certain extent in the Church at large, of scriptural truth. The development of doctrine in the creeds of the Church will show this. The Apostles' Creed sets before us those few simple, but momentous facts on which the whole of our religion rests, and from the belief of which all the great doctrines of the Gospel are easily deduced. The Nicene Creed meets the various errors which had sprung up in the Christian Church till the time of its being set forth. The Athanasian Creed meets the yet deeper subtleties of the human mind seeking to overthrow the revealed doctrine of

the triune Jehovah, and fully establishes that all-important truth by unequivocal statements. The confessions of the Reformed Churches, and especially our own thirty-nine Articles, were called for by the corruptions of the Roman apostacy, and clear away all the perversions of truth, bringing out distinctly and fully the scriptural truths of the glorious gospel of the grace of God.

But yet the Church is in its preparation only for ITS FUTURE GLORY. The temple is only building, the lively stones are only gathering, polishing, and finishing for their respective places. As soon as an individual Christian is mature, he is removed; the harvests of each season as soon as they are ripe, are gathered in, and a fresh growth succeeds. We see, therefore, but indistinctly and partially, the fulness of God's wisdom and love in all that He is doing. What will be the coming maturity? If the present truth be so precious, what will be the fulness of truth and glory in the day of Christ, when all the saints are gathered together in the glorified bodies of the resurrection, in the presence of Christ; when we shall see him as he is, and know as we are known? Oh happy day, the Lord hasten it, and bring us each one to partake of it!

It is indeed the office of the blessed Spirit thus ever to be teaching and instructing the Church. "All thy children shall be taught of me, saith the Lord." He is continually guiding the disciples of Christ into all truth, glorifying Jesus, receiving of his, and showing them to us. (John vi. 55; xvi. 13, 14.)

See then, Christian reader, the importance of an ever fresh unfolding of divine truth, and be cheered and animated in your Christian course to strive after it.

It will be observed, that our Lord speaks of a "treasure" out of which things new and old are to be brought. The possession of truth and heavenly wisdom, is man's best riches and treasure. (Prov. viii. 18—21.) What a treasnre had our Lord Christ himself—even "all the treasures of wisdom and knowledge." (Col. ii. 3.) We receive out of his fulness, and bear the treasure in earthen vessels to

others. We have to gather the sacred oil of divine knowledge day by day for ourselves, that we may be enriched and shine as lights in the world, holding forth the word of life. Let us see then that we gain that only which God accounts real treasure. A heavenly traffic and commerce must be carried on with different kingdoms to procure this treasure. There is the kingdom of Providence, where God the Father, without whom not a sparrow falls to the ground, is continually illustrating his will and his ways. There is the kingdom of the revealed word, where we may ever be gaining a still increasing knowledge of the unsearchable riches of Christ. And there is the kingdom of the Spirit; the Holy Ghost guides into all truth, and by his diversities of gifts and graces continually gives fresh illustrations of the manifold grace of God. The word of Christ may indeed more emphatically be said to be our chief treasury, as it informs us of, and guides us to every other, and is itself God's own truth, and is the test to which everything else is to be brought. It is peculiarly the treasure for the teacher, comprehending, in history or prophecy, all ages, all persons, and their eternal destinies yet to come; all doctrines, all commands, all promises, all true knowledge of man and of God. The exhaustless character of this treasure may well encourage us to draw freely from it. We have only to search humbly and prayerfully, and we shall never want seasonable and suitable truth.

Let us however take heed neither to add nor to diminish from the word of God, (Rev. xxii. 18, 19.) lest we get a curse and not a blessing. There is no development of truth to be expected in this dispensation, beyond or out of the written word. The fathers of the Church soon departed from the faith, and human traditions in the Christian as in the Jewish Church, made void the word of God. In all our progress, Scripture must, as it were, take us by the hand, giving us fresh light from its own exhaustless stores, and we must compare spiritual things with spiritual, and seek the continual aid of the Holy Spirit.

Beside the neglect of this duty of growth, there is an

opposite danger to be also guarded against,— vain curiosity, unsteadiness, and perpetual change: the dreams of baseless speculation, leading first to contempt of established truths and then to universal scepticism. Let us then observe next:—

CHAP. III.

THE NEED OF ABIDING STEDFAST IN THE OLD DOCTRINES OF THE FAITH.

Let us first explain what we mean by the old doctrines. We have them set before us in the Creeds of the Church. We were baptized into the name of the Father, the Son, and the Holy Ghost, in our infancy. The ancient doctrine is the way of faith, hope, and love, in which all the children of God have walked from the beginning. Thus Abel by faith offered unto God a more acceptable sacrifice; thus Enoch believed that God is, and that he is a rewarder of them that diligently seek him, and so walked with God. Thus Noah, Abraham, Isaac, Jacob, Joseph, Moses; and all the Prophets, Apostles, Martyrs, and Reformers of the Church—lived by faith and died in the faith. It is repentance towards God and faith in our Lord Jesus Christ. It is to know Christ, as "the Lamb of God taking away the sin of the world," and to love him, whom we have not seen; and believing in him, to "rejoice with joy unspeakable and full of glory; receiving the end of our faith, even the salvation of our souls. But I need not enlarge in showing how plain and clear and extensive is that old truth which has been known from the beginning: but with increasing fulness and establishment from age to age.

But in order to be partakers of Christ, we must "hold the beginning of our confidence stedfast unto the end." (Heb. iii. 14.)

1. THIS STEDFASTNESS IS THE REPEATED COMMAND OF GOD'S WORD. We are told by the prophet Jeremiah, (vi. 16.) "Thus saith the Lord, stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." The Apostle Paul tells the Galatians: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel." (Gal. i. 6.) He recals the Corinthians to the first lessons which they had heard from him. "Brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and whercin ye stand. By the which also ye are saved, if ye keep in memory what I preached unto you; unless ye have believed in vain. For I delivered unto you first of all, that which I also received; how that Christ died for our sins, according to the Scriptures." (1 Cor. xv. 1—3.) He connects here our salvation with our stedfastness in old truth. He tells Timothy, "I besought thee to abide still at Ephesus, that thou mightest charge some, that they teach no other doctrine. (1 Tim. i. 3.) And again in another Epistle: "Continue thou in the things which thou hast learned, and been assured of." So he tells the Hebrews, "The end of our conversation is Jesus Christ, the same yesterday, to-day, and for ever. Be not carried about with divers and strange doctrines, for it is a good thing that the heart be established with grace." The Apostle Peter equally recals us to "the words spoken before by the holy prophets, and to the commandments of the Apostles of the Lord." And St. John tells us he rejoiced that the children of the elect lady "walked in the truth." He urges the whole commandment of love, and adds, "whosoever abideth not in the doctrine of Christ, hath not God." (2 John iv. 5, 9.) Thus with one voice, in repeated testimonies, the inspired writers urge stedfast abiding in the ancient doctrine. Our Lord Christ himself charges the Church at Sardis, to be "watchful and strengthen the things which remain and are ready to die," and says, "Remember how thou hast received and heard, and hold fast." (Rev. iii. 2,

3.) To disregard these commands, then, as well as to disregard the command to grow in knowledge, is disobedience to Christ and rebellion against the authority of the Most High.

2. STEDFASTNESS IN THESE PRIMARY AND ESSENTIAL DOCTRINES IS NECESSARY TO SALVATION ITSELF. The old doctrines are fundamental and vital principles. "There is none other name under heaven given among men, whereby we must be saved," but the name of Jesus. (Acts iv. 12.) If we forsake the sacrifice of Christ, "there remaineth no more sacrifice for sins." (Heb. x. 26.) "Now, once in the end of the world, hath he appeared to put away sin by the sacrifice of himself." (Heb. ix. 26.) "This man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God ; * * * For by one offering, he hath perfected for ever them that are sanctified." (Heb. x. 12, 14.) Great is the guilt, then, of Antichrist, and those who follow him, in hiding and reserving this truth, and in making the mass a fresh propitiatory sacrifice. "Other foundation can no man lay than that which is laid, which is Christ Jesus the Lord." (1 Cor. iii. 11.) We shall indeed suffer loss if we neglect growth in new truths, and we shall become thereby stunted in our growth, and comparatively barren ; but we are destroyed, we perish for ever, if we forsake the old paths and reject the old foundation.

3. STEDFASTNESS IN OLD TRUTHS IS ABSOLUTELY NEEDFUL FOR OUR GROWTH IN GRACE AND KNOWLEDGE.* No safe building can rise when the foundation is kept unsettled and changing. No body can grow, however abundant the food given to it, if the breath of life be withdrawn, or the life-blood be drained away. The connection between the first step of the Christian life and the last must be maintained to the end. "As ye have received Christ Jesus the Lord, so walk ye in him, rooted and built up in

* It is the remark of Chrysostom, 'Those who have not the old cannot have the new; as those who have not the new want the old, and are deprived of both, for they are mutually joined and connected together.' See his Homilies on Matthew. Paris edition of 1836, vol. vii. p. 552.

him, and stablished in the faith." (Col. ii. 6, 7.) "The just live by faith," and die in the faith, (Heb. x. 38; xi. 13.) as well as manifest their new birth first by faith. (John i. 13.) Luther himself, the great instrument whom God employed in giving us the light of the Reformation, so deeply felt this truth that he said, 'I have daily recourse to the catechism, to the creed, to the decalogue, and to the Lord's prayer. I rehearse them to myself with a close consideration of every word, what truth it really conveys. And when a multiplicity of business or any other cause, prevents my doing this, I sensibly feel the want of it.' He commonly devoted a portion of every day to the solemn recitation of some of the Psalms of David, with which he mingled his own supplications; and often has he declared, that he could not help feeling a sort of indignation at those who through sloth, or under the pretence of other occupations, hurried over devotional exercises or contented themselves with mere ejaculatory prayer.*

4. THIS STEDFASTNESS LINKS AS IT WERE THE SOUL TO THE UNCHANGEABLE GOD HIMSELF. All things here are frail and mutable, passing away, fluctuating and perishing. God is unchangeably the same; and from eternity to eternity. We are united with him, through the Gospel of Christ, and faith in its unchanging truth. Our Lord thus prays for all who believe on him through the preaching of the Apostles, "That they all may be one, as thou, Father, art in me and I in thee, that they may be one in us." (John xvii. 21.) The grass withereth and the flower falleth away, but the word of the Lord endureth for ever; and this is the word which by the Gospel is preached unto you." Hence it is called "the everlasting Gospel," (Rev. xiv. 6.) "the incorruptible seed; the word of God which liveth and abideth for ever." (1 Peter i. 23.) Thus St. John testifies, "We have known and believed the love that God hath to us. God is love, and he that dwelleth in love, dwelleth in God, and God in him. Hereby is our love

* Scott's 'Continuation of Milner,' vol. i. pp. 325, 503. Baxter and Usher express themselves in a similar manner.—See Baxter's Life, p. 126.

made perfect, that we may have boldness in the day of judgment ; because as he is, so are we in the world." Our Lord too declares, " If a man love me he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." (John xiv. 23.) Who can tell all the eternal good of being thus united to God, the source of all wisdom, power, goodness, riches, and glory, and of having him for our portion for ever.

See then the need, see the blessedness of stedfastly keeping the old truths, as well as growing in knowledge. Obedience, salvation, growth itself, and union with our heavenly Father, are connected with stedfastness in the old truths.*

* Never was it more needful than now, that all young persons should be trained in the principles and history of the Reformation, both British and Foreign; for ignorance upon them is giving our great spiritual foes immense advantages, and leading to extensive seductions to the principles of the apostacy. Have not Christian parents very grievously neglected the instilling of the first principles of our holy faith into the minds of the young? Have not our chief schools also, preparatory to the University education, very extensively disregarded scriptural instruction, and the great principles of the Reformation? Provision has been made for family instruction by such catechisms as that of the Rev. D. Bagot. A dear brother writes to me thus: 'The young men go to the Universities well versed in the writings of the learned Heathen, but without any adequate acquaintance with the writings of the Apostles. They derive perhaps the first views which interest them, of religion and of the Church and its sacraments, from the Tracts for the Times. They receive bold assertions as well-authenticated truths, and easily adopt the opinions so plausibly maintained. The whole system is very gratifying to the natural pride of the human heart, and becomes therefore deeply rooted in their affections. Had they been accustomed to analyze the Epistles of St. Paul as strictly as they were taught to analyze a Greek play, they would at once have perceived the total discrepancy between the voice of infallible truth and that of plausible error, and the folly of asserting that all who have been baptized have received the inward grace of regeneration. The Church and sacraments are thus exalted above the Saviour and his righteousness, and the mere observance of outward ceremonies is unduly magnified above the necessity of living faith.' The way in which the Apostle Paul viewed these things may be seen in the completest summaries of truth in the Epistles to the Romans and Ephesians, and in the full statements of that to the Galatians. How little he thought of that mere Baptismal Regeneration, which is the watchword of many, may be seen, 1 Cor. i. 14. " I thank my God I baptized none of you..... for God sent me not to baptize, but to preach the Gospel." How inefficient sacraments in themselves were, may be seen in the case of Israel. They had as it were the sacraments doubled, they were not only circumcised, and partook of the Passover, but were all baptized unto Moses, and did eat the spiritual meat; and yet only two of all their number entered Canaan.

CHAP. IV.

THE ILLUSTRATION OF THESE PRINCIPLES IN OUR CHURCH AT THE REFORMATION.

INGRATITUDE to the Reformers is one painful sign of the present times. We see it not only amongst the Tractarians, but among those who hate their principles. Violent abuse of Cranmer has been heard from Liberals and Radicals, just as unreservedly as from Papists and Tractarians. What a mercy to saints is a day of judgment! and what a fearful thing for those who will have to stand at the judgment-seat of Christ, and be found then harshly to have judged and condemned those placed in the most difficult of all circumstances, who made many sacrifices for the truth, and accomplished the greatest and most beneficial changes. It is easy for those who have never been so tried to dwell on the faults of those in such ensnaring situations, full of temptations on every side; and God forbid that sin in any of God's children should be justified; but "who art thou that judgest another?" Intellectual gladiators may contend with all the powers of language and subtilty of wit, triumph in their fancied knowledge, and gain vast admiration for their superior talents; but for all these things they must give account to one whose judgments are true and righteous.

BOTH as it respects the stedfast abiding in the ancient doctrine, and the fresh unfolding of Divine truth, God gave remarkable wisdom to our Reformers. We may see both these principles guiding them in preparing the formularies of the Church of England, and in establishing its ordinances. Notice,

1. ITS STEDFAST ADHERENCE TO OLD TRUTH. This

you may perceive running through all the formularies of the Church of England.

IT HOLDS FIRMLY THE DOCTRINE AND EXPERIENCE OF THE OLD TESTAMENT. It has one Article expressly declaring, in the very spirit of the 11th of Hebrews, that 'the Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man. Wherefore, they are not to be heard which feign that the old fathers did look only for transitory promises.' Our Church leads us also to the daily use of the Psalms, that full treasury of a believer's experience, the same in all ages. It appoints the constant reading of the books of the Old Testament, whether historical or prophetical. We find again a just reference to Old Testament usage in contrast to sectarian errors. Thus the authority given to priuces is founded on the prerogatives given to godly princes in Holy Scripture by God himself. Oaths also, in the cause of truth and charity, are approved, so that they be done according to the prophet's teaching,—in justice, judgment, and truth.*

IT HOLDS FIRMLY THE DOCTRINES OF THE INSPIRED APOSTLES. The largeness of our subject obliges me, in this part of its illustration, only briefly to notice two or three leading features.

The doctrines of the Trinity and of the incarnation of our Lord Jesus Christ, are maintained as they were brought out in the struggle of the early Church, free from all heretical perversions; they are confessed in the old creeds, and are the life-blood of the prayers.

The great fundamental truth which distinguishes God's word from every human invention—salvation by grace through faith, cleared from all Pelagian leaven and self-righteous perversion—stands forth prominently and distinctly. The vision is written and made so plain, according to God's express command to the prophet Habakkuk, "that he may run that reads it." Hab. ii. 2—4. We have

* See Articles 37 and 39.

none of the obscure mists and manifold contradictions and perversions of modern attempts to confound baptismal blessings and justification by faith.

The pure canon of the Divine word is made the one standard of appeal, in contrast to the deceitful, uncertain, and changing traditions of men ; just as we see our Lord himself and his holy apostles, continually appealing to the lively oracles as the only and sufficient supreme rule of faith and duty.

IT HOLDS FIRMLY THE FORMS AND USAGES OF THE PRIMITIVE CHURCH. Here again I can only glance at leading features. Our Liturgy comprehends the three chief creeds of antiquity, and prayers which have been handed down to us from the earliest ages. The ministry has been settled amongst us in a form in which we see by the oldest Christian writings, as well as by the Scriptures, that it existed in the primitive Church of Christ.* Episcopal succession is continued amongst us, a fact and a privilege, though by no means of the essence of the Church ; for the Church of England has never assumed the pharisaic self-righteous spirit of denying to her sister churches of the Reformation, without Episcopacy, the privilege and right of being true Churches of Christ.† The definition of a Church in the Article was purposely framed so generally, as to include

* See Cartwright's 'Primitive Hebrew Christian Church at Jerusalem.' for an interesting development of this.

† The work of our older writers, like Bishops Hall and Reynolds, are full of instruction for these times also. Bishop Hall says, in his 'Peacemaker,' vol. viii. p. 356—'Blessed be God there is no difference in any especial matter betwixt the Church of England and her sister Churches of the Reformation. We accord in every point of Christian doctrine without the least variation : their public confessions and ours are sufficient convictions to the world of our full and absolute agreement. The only difference is in the form of outward administration ; wherein also we are so far agreed as that we all profess this form not to be essential to the being of a Church ; though much importing the well or better being of it, according to our several apprehensions thereof ; and that we do all retain a reverent and loving opinion of each other in our own several ways, not seeing any reason why so poor a diversity should work any alienation of affection in us one towards another. But withal nothing hinders but that we may come yet closer to one another, if both may resolve to meet in that primitive Government, whereby it is meet we should both be regulated, universally agreed on by all antiquity.' Would that we could see this suggestion, 200 years old, and to which such blessed steps were taken in the recent measures of the King of Prussia and our Church, for establishing the Jerusalem bishoprick,—more and more realised.

them and all true Churches of Christ. The sacraments have their scriptural position as means of grace, and pledges to assure us thereof, without being idolized as saviours or fountains of living waters. Thus while all things, according to the judgment given to our Reformers, are done decently and in order in our own Church, the largest and most comprehensive spirit of love is manifested to others; and the superiority of the inward blessing to the outward form is constantly maintained. The favourite quotation of Christ—"I will have mercy and not sacrifice"—of which again and again (Matt. ix. 13; xii. 7.) he bids the Pharisees "go and learn the meaning," is the very spirit of our Church. Though the means are not to be neglected, they must ever be viewed as means only, and as subordinate to the end. Eternal life is not in the water, nor in the bread, nor in the wine, nor in the Catholic Church, nor out of it—as Catholic is understood by many—but in Christ alone, by faith. "He that hath the Son hath life, and he that hath not the Son hath not life. This is life eternal—to know thee, the only true God, and Jesus Christ whom thou hast sent."

2. But along with this stedfast adherence to old truth,* there was also a hearty reception and adoption of NEWLY UNFOLDING TRUTH. The Reformation was a time of fresh grace to the Church. A new gift of divine light was imparted, It is thus represented in the Book of Revelation: the inspired John beholds another mighty angel come down from heaven, his face as the sun, and his feet as pillars of

* I would not deny, that among some of the Protestant Churches, in the zeal for the greater truths of the Gospel, some secondary truths,—such as due subordination to spiritual authorities, (Heb. xiii. 17.) fasting, (Matt. ix. 15.) mutual confession of sin, (James v. 16.) and by some, the judgment according to works, or the reaping hereafter just according to all we sow here, (Gal. vi. 7,) which is a great and all-important truth, having been so abused by Popery, and so magnified as to overthrow the Gospel itself,—have been, in the course of the long conflicts with the Church of Rome and in the decay of sound Protestant principles, unduly neglected and undervalued. We can do without no part of God's truth, though some may be more needed as the present and seasonable truth. Our Saviour shews us distinctly, however, what are the weightier matters of the law, "judgment, mercy, and faith," (Matt. xxiii. 23); and these were really prominently regarded at the Reformation. The evangelical Revival restored these truths to their right place.

fire, and in his hand a little book open. It was, as it were, Moses descending again from the mount with a fresh communication of divine love (compare Exod. xxxii. and Rev. x.); or like the history of the Church in the time of Samuel, when "the Lord revealed himself afresh" to his people. It was predicted of this time—"many shall run to and fro, and knowledge shall be increased." Both natural and divine knowledge have, accordingly, from that era remarkably increased.

What then may be called the distinguishing features of Reformation truth? *

THE DOCTRINES OF GRACE WERE REVIVED IN THEIR CLEARNESS, AND OPENED OUT IN FULNESS. They had been long obscured by superstitious inventions; or to adopt the Apocalyptic figure, "the sun and the air were darkened by reason of the smoke of the pit." But salvation by grace, our free justification by faith, the renouncing of our "own righteousness, which is of the law," that we might "win Christ, and be found in him," and have the righteousness of faith: this joyful sound of the Gospel, with all its glorious liberty, joy, and gladness, to love God and delight in him; all its holy and happy influence, under the gracious teaching of the Holy Spirit; shone out with unwonted clearness and brightness in the preaching and writings of the Reformers. You may see this distinctly in Luther's three expositions of the Galatians, and his treatise on Christian liberty; in the godly letters of the martyrs, and in the confessions of the Protestant Churches. These

* There is no vagueness nor uncertainty in the terms 'Protestantism,' and 'Reformation truth.' The first Protestants and Reformers took all possible pains to make their principles fully known. Generally they adopted the three early creeds, and they drew up, sanctioned unanimously, and published widely, many full and explicit Confessions of their faith, from the Theses of Luther, in October 1517, or the fuller Augsburg Confession of 1530, to the exact statements of our Articles and Homilies in 1562, or of the Synod of Dort in 1619, or of Thorne in 1645. Minor and not unimportant differences indeed there were, but the general harmony and the fulness of Evangelical truth of such vast bodies of men, in such different nations and of so many able, learned, devoted and zealous men, is both surprising and delightful. See 'Libri Symbolicæ Ecclesiæ Evangelicæ,' by Tittman; 'Collectio Confessionum,' by Dr. Niemeyer; 'Corpus Confessionum,' 4to. 1812, *with the Catholic Consent of the Fathers;* and the 'Harmony of the Confessions,' in the recently published very excellent edition of the Rev. Peter Hall, with valuable additions.

doctrines were adopted and clearly set forth by our Church. The whole series of Articles, from the 9th to the 17th, on Original Sin, Free Will, the Justification of Man, Good Works, Works before Justification, Works of Supererogation, Christ alone without Sin, Sin after Baptism, and Predestination and Election, show the Scriptural wisdom and plainness of speech given to our Reformers. The Homily on Salvation has no mystical obscurity about pardon for sin after baptism; it states explicitly—'they which do sin after baptism, when they turn to God unfeignedly they are likewise washed by this sacrifice from their sins in such sort that there remaineth not any spot of sin that shall be imputed to their damnation.' This Homily fully manifests our glad reception of that light then given to the Reformed Church, and our entire adoption of salvation by Christ only through faith.* Our General Confession, at the beginning of our service, is a distinct renunciation of all merit in ourselves, and an open expression of our dependence on the promise declared unto mankind by Christ Jesus.

THE ALL-SUFFICIENT FULNESS OF THE SCRIPTURES WAS OPENLY DEVELOPED AND EXPRESSLY ASSERTED. In the early Church, fresh from the oral teaching of the Apostles, the distinct application of this feature of the written word was less complete: its pure truth and riches were felt and owned: its all-sufficient fulness and wisdom were distinctly acknowledged,† but less clearly unfolded and made known, and it soon became buried for centuries amidst a mass of human traditions. But, after centuries

* How beautiful and full is the statement given in these words: 'Our justification doth come freely, by the mere mercy of God, and of so great and free mercy that whereas all the world was not able of themselves to pay any part towards their ransom, it pleased our heavenly Father of his infinite mercy, without any our desert or deserving, to prepare for us the most precious jewels of Christ's body and blood, whereby our ransom might be fully paid, the Law fulfilled, and his justice fully satisfied. So that Christ is now the righteousness of all them that truly do believe in him. He for them paid their ransom by his death. He for them fulfilled the law in his life. So that now in him and by him every true Christian man may now be called a fulfiller of the law, forasmuch as that which their infirmity lacked, Christ's justice has supplied.'

† Chrysostom's Homilies and Jerome's Expositions abundantly prove this.

of corruption, and the growth of vain traditions, to the extinguishing almost of pure Scriptural light, the little book of the word of God—little in contrast with the sealed book of God's secret Providence, which the Lamb only can read* —is seen open in the angel's hand: as if to intimate that though the stars, the ministers of Christ, might many of them have ceased to abide in Christ, the Church would still find sufficient guidance and directory in the word of God. That word was then held forth as the only standard of faith and practice; and so laid open through the newly-discovered invention of printing, and by translations into the vernacular language of each nation, that every one might read "in his own tongue wherein he was born, the wonderful works of God." This principle also was fully adopted by our Church. Its 6th Article testifies—'Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith.' And again, the 20th Article says, 'It is not lawful for the Church to ordain anything that is contrary to God's word written. * * * Although the Church be a witness and keeper of holy writ, yet as it ought not to decree anything against the same, so besides

* When Luther, at the Diet of Worms, was (on the 18th of April, 1571) required to say simply whether he would or would not retract his opinions, he said instantly, 'My answer shall be direct and plain. I cannot think myself bound to believe either the Pope or his Councils; for it is very clear not only that they have often erred, but often contradicted themselves. Therefore unless I am convinced by Scripture or clear reasons, my belief is so confirmed by the Scriptural passages which I have produced, and my conscience so determined to abide by the word of God, that I neither can nor will retract anything, for it is neither safe nor innocent to act against a man's conscience. Here I stand. I cannot do otherwise. May God help me. Amen.' The Bible too, as it has been, (from its being read in churches, and diffused through our land,) the grand maintainer of Reformation truth, so it was the chief instrument which God honoured for accomplishing our Reformation. In 1538, Henry VIII.. issued his injunctions that the English bible should be set up in the churches where the parishioners might conveniently resort to it and read it. (See Foxe, Seeley's Edition, vol. v. p, 168.) The book of God was received with great joy among all classes, read with greediness, and the people thronged to places where it was read. Some elderly persons learned to read on purpose. It is calculated that at the close of the reign of Edward VI., in 1553, there were 117,000 copies of the whole Bible or the New Testament in English in circulation. Blessed be God, that nobly Protestant Society, the British and Foreign Bible Society,—as well as other Societies,—have multiplied in our day so gloriously this circulation, in all languages.

the same ought it not to enforce anything to be believed for necessity of salvation.' Through the Homilies, the sufficiency of the Holy Scriptures is distinctly maintained. The very opening of our book of Homilies is, 'Unto a Christian man there can be nothing either more necessary or profitable than the knowledge of Holy Scripture; forasmuch as in it is contained God's true word, setting forth his glory and also man's duty. And there is no truth nor doctrine necessary for salvation, but that is or may be drawn out of that well of truth.' It is stated, 'in Holy Scripture is fully contained what we ought to do, and what to eschew, what to believe, what to love, and what to look for at God's hand:'—'Ignorance of the Holy Scripture is the cause of all error:'—Man's human and worldly wisdom or science is not needful to the understanding of Scripture, but the revelation of the Holy Ghost, who inspires the true meaning unto 'them that with humility and diligence do search therefore.' The practice of the Church corresponds with its declared principles. The public reading of the Scriptures has, from the Reformation, formed a large part of its daily worship; and, within a century after that event, that inestimable translation, which has been a blessing to Englishmen every where for above two hundred years, was made by well-qualified members of our Church, and fully authorized both by Church and State, in our highly-favoured country.

THE DISTINCTION BETWEEN PURE AND FALSE WORSHIP WAS, at the Reformation, MORE PROMINENTLY developed. The difference between the form and the power of godliness was then fully brought forward. Professors of false religion, like the Pagan and Mahomedan; or of corrupted religions, like the Jewish, or like the Eastern, the Greek, and the Papal Churches, delight in the multiplication of forms and ceremonies and festivals; and this being their righteousness, they will far exceed the professors of a purer faith in their attention to them; but the worthlessness and abomination of this, if they be indeed without spirituality and truth, are continually testified through the

Scriptures, and were fully declared at the Reformation. This was indeed one great work of the Reformation, and the first step towards the final separation of the wheat and the chaff in the visible Church. This new feature, or fresh unfolding of divine truth, is joined in the message of the first angel-messenger, with the publication of the everlasting Gospel, in the "saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come, and worship him that made heaven and earth, and the sea, and the fountains of water." No doubt spiritual religion, where earnest and fervent, will manifest itself as our Saviour's and his apostles' did, in frequent prayers and diligent use of all divinely-appointed means. As the outgoings of a free heart, set at liberty to delight in God, such prayers, and frequent communions also at the Lord's table, are full of blessing: but the multiplied outward observances in the Jewish Church were no proof of inward spirituality (Matt. vi. 5), nor the pressing of outward observances then, any evidence of real holiness (Matt. xxiii. 23); and so it is now. This distinction was made manifest at the Reformation; and let us never confound the form and the power of godliness. This feature was also fully exhibited in our own Church. How beautifully, for instance, the 17th Article, on Predestination, sets forth the spiritual character of God's children! In the 26th, we are distinctly told, that in the visible Church the evil are ever mingled with the good. In the 25th Article, we are assured, that in such only as worthily receive the sacraments they have wholesome effect or operation: and again, in the 29th, that the wicked, and such as be void of a lively faith, eat not the body of Christ in the Lord's Supper, and in no wise are partakers of Christ, but rather to their condemnation eat and drink the sign and sacrament of so great a thing. The first exhortation to the communicants states this distinction very clearly, and it is maintained throughout the Homilies. Thus, the true Church, the elect of God, holy and beloved, and its pure and holy

worship, was distinctly unfolded, acknowledged, and exalted in the face of all men.

THE ANTICHRISTIAN CHARACTER OF THE PAPAL CHURCH WAS MADE PLAIN. The Apostles had predicted it: the Fathers had continued the warning; but till the actual apostacy of the Church of Rome had developed it, no teaching could fully and actually apply it. Blessed be God for the distinct testimony of the Churches of the Reformation here, and of our own Church in particular.* In Article after Article the peculiarities of Rome are so clearly and unequivocally condemned, that all the Jesuitry and sophistry of Papists or Semi-Papists—of nominal ministers of the establishment, while they are almost avowed adherents of all the great errors of Rome—never can, in plain honest minds, set aside this decisive testimony.† It is in vain to say that the Tridentine Articles

* I am the more confirmed, by all the modern attempts to set aside the Protestant application of Revelation and of the Man of Sin to Popery, after giving the best consideration in my power to the prophecies, that our Reformers were right in this application. The most unsatisfactory of these works to me is Dr. Todd's 'Lectures on Antichrist,' which, on most insufficient grounds, attempts to set aside almost all established interpretations of the prophecies which he considers. See its refutation in my friend Birks's Elements of Prophecy. The contradictions, however, of the Futurists, or those who look on nearly all prophecy as unfulfilled, among themselves, are already so numerous and serious, as to destroy one of their main arguments against former interpretation, the differences of interpreters—an argument that may be easily made against any truth. Differences of interpretation will never turn aside a real lover of truth from the patient pursuit of truth,—and its growing attainment will be the reward of the meek and devout student,—"the meek will he guide in judgment, and the meek will he teach his way." The Apocalypse, as it is the last, so it is the deepest and fullest of all God's gracious revelation to man, and therefore the most mysterious and difficult. If we consider only what must be required in its true interpreter, a familiar knowledge of every part of Scripture; an enlarged acquaintance with God's providence in all past history, whether civil or ecclesiastical, whether in pure or in corrupt churches; much personal communion with God, deep spiritual experience, and heavenly wisdom in divine things, (and how rarely these things go together),—what wonder need it be that there should be such discrepancies? Yet the great outline of truth has been so clear as to give light and blessing to every diligent, humble, and prayerful student of that word, according to the promise made both at its beginning and at its close—a promise peculiar to this book alone. The author's view of the general scheme of this book has been stated in the 'Scripture Help,' and 'Practical Guide to the Prophecies.' We may see in the four gospels that even in plain history there may appear to be differences which are yet capable of a harmony that shall convey enlarged truth, and so apparently different and opposite views of the meaning of prophecy may be capable of harmony in full views of the whole truth.

† Little did the author think, when, twenty years since, he noticed in his

—when our Articles were first published in 1553, or settled, 1562—were not all passed. The great doctrinal Articles on the Scriptures and on original sin, were passed at Trent in 1546; those on justification and the sacraments of baptism and confirmation, in 1547; and those on the eucharist and penance, in 1551: so that, not to speak of former manifestations of papal errors in previous councils, it is manifest that the compilers of our Articles had before them the chief doctrinal articles of Trent when our own Articles were first published.* The only honest

'Treatise on the Lord's Supper,' the attempt of Francis St. Clara, otherwise Christopher Davenport, a Roman missionary, to harmonize some of the Thirty-nine Articles with the peculiarities of Rome,—that a similar attempt would be made by a minister of our Church, in the Tracts for the Times, No. 90. This Jesuitry is so opposed even to the natural honesty and plain dealing of the English character, that it has proved and will prove a warning to many who might otherwise have been misled. An account of Davenport may be found in Wood's 'Athenæ Oxonienses.' The work of Davenport was several times published, and is included in a larger work, 'Deus, Natura, Gratia,' 1634; 4to. Even Archbishop Laud, though charged with promoting them, disapproved of his attempts. Some striking parallels between the Tract, No. 90, and Davenport's attempt, are given in an able review in 'The Church of England Quarterly, for Jan. 1842.'

The boastings of the Romanists in the progress of the Tractarians are most humbling and instructive. I extract the following from 'The Catholic [i. e. Papist] Magazine' of March, 1842, pp. 133, 134,—as showing the peculiar dangers to which we are open through these Anti-Church of England views: —'Thanks to the Theologians of Oxford, we have but to refer to them and to their numerous and increasing followers, who are even more ready than their masters, to grant as postulates what we had before to prove by a regular process of deduction. Our liturgy and its venerable usages, invocation of saints, purgatory, the Councils, confession, absolution, veneration of the blessed Virgin Mary, the mysteries of the Eucharist, the authority of the Church, the abandonment of the Protestant principle, the virtual acknowledgment of the use of a venerable language in our public offices, and the abandonment of that doctrine, unheard of till the 16th century [so easy is it for Antichrist to speak lies in hypocrisy, (1 Tim. iv. 2, and Gal. ii. 16.)] justification by faith alone, —all these are now granted: and with a great and a growing majority controversy is reduced to a narrow space; so that we have little more to do than to give a right turn to the conclusions drawn from their own premises, and by pressing on them, with their own weapons, oblige them to acknowledge that they must be in a delusion so long as they halt in their advance, or linger out of the pale of a Church that must be one, and out of which it is wholly impossible to reconcile the faith and practice with the judgment, the heart, and the intellect.

* I do not deny that the Council of Trent makes the very best of Romanism. That council, aware that they were surrounded by watchful Protestants, so cautiously worded and covered up the principles of the apostasy, that with the help of the Scriptures, a Romanist may gather the way of salvation, as we see in the case of Martin Boos and many others. This was a great mercy to millions, who from their providential circumstances are in bondage to Rome, and have been destitute of the blessed light given to the Reformed churches. But though thus the doctrinal differences may be apparently diminished, the root of bitterness—salvation of works and not of grace, and grievous and soul-

course for those who approve of these principles of Rome is, to relinquish their official situations in the English Church.

Our Homilies give equally plain testimony against the antichristian character of Rome, as developed by the facts of history and the doctrine of that apostasy. In the Homily of Obedience, it is said, 'The Bishop of Rome ought rather to be called Antichrist and the successor of the Scribes and Pharisees, than Christ's vicar or St. Peter's successor: Seeing that not only on this point, but also in other weighty matters of Christian religion, in matters of remission and forgiveness of sins, and of salvation, he teacheth so directly against both St. Peter and against our Saviour Christ.' The Homily against the Peril of Idolatry frequently applies the prophecies in Daniel and Revelation to the conduct of the Bishop of Rome; and shows that his sumptuous decking of images with gold, silver, and precious stones, is a token of Antichrist's kingdom.' In Jewell's Apology we have this testimony, 'That the Bishop of Rome or any other person should be the head of the whole Church, or an universal bishop, is no more possible than that he should be the bridegroom, the light, the salvation, and the life of the Church; for these are the privileges of Christ alone, and do properly and only belong to him.' The Homily on the Peril of Idolatry calls the bishops of Rome 'not only enemies to God, but also rebels and traitors against their prince.' The description of the great harlot in the xviith chapter of Revelation is explicitly applied to Rome in the third part of the same Homily. All we in the ministry—on the most solemn of all occasions, our admission into the ministry—have sworn that we believe one leading doctrine of the see of Rome,—that princes excommunicated by the Pope, may be deposed,

destructive additions to the word of God—still remain, and yield that bitter fruit of Papal corruptions which poisons the Roman churches; these, and what Baxter calls "the great and unreconcileable differences, their church tyranny and usurpations, their great corruptions and abasement of God's worship, together with their befriending of ignorance and vice,"—still mark this church as the apostasy denounced in the Epistles of Paul and the Revelation of St. John.

—to be impious, heretical, and damnable doctrine; and we have denied all Papal jurisdiction, power, superiority, pre-eminence or authority, ecclesiastical or spiritual, within these realms. For a clergyman of our Church to labour for a re-union with Rome—Rome continuing what it is—would be to live in a spirit of perjury. May we guard against the beginning of such sins. The Homily against wilful rebellion says, 'the Bishop of Rome became at once the spoiler and destroyer both of the Church, which is the kingdom of our Saviour Christ, and of the Christian empire, and all Christian kingdoms, as an universal tyrant over all;' and afterwards styles him 'the Babylonical beast of Rome.' And is this, my brethren, railing? or sober truth? Nay, it is the most righteous and terrible judgment of God's infallible word, which our Church, enlightened by that word, and its faithful witness on earth, joined the whole body of the Reformers in giving as the true description of the Antichristian and apostate character of the Papal Church. That faithful Christian history, Foxe's Acts and Monuments of the Martyrs,* is a work full of the energy of that Christian love which is most sincere when it most earnestly testifies against that which is evil.

Other truths were also unfolded more fully at the Reformation, such, for instance, as that all power is of God, and not of the people; and the true character of the kingly office, so scripturally brought out in our Coronation Service. But I must not enlarge.

From this happy obedience to our Lord's instruction, in both its parts, our Church has been for nearly three cen-

* I cannot forbear my testimony that the Church of England is much indebted to Messrs. Seeley, for their labours and sacrifices in printing their most seasonable, most convenient, and useful edition of this great Reformation Document, especially as corrected in the new Edition. This invaluable work, full of energetic zeal for God's truth, will now be as correct as can be expected, considering the size of the work and the body of facts which it contains, and which even those who disparage the work can nowhere else find. Oh how careful ought all men to be not to share the fearful guilt of the apostasy by any justification of those who shed the blood of our martyred Reformers, or of their predecessors among the Waldenses and Albigenses.

turies as a scribe well instructed, linking its members with all that is truly excellent in antiquity, and yet unfolding God's truth in harmony with the wants of these latter days, and leavening our polity and all domestic life with its sacred influence.

Oh that there had been anything like a correspondence to these principles in the ministers, and in the members of the Church in general! But proneness to backslide is the sad character of fallen man; and it has been painfully exemplified in England as well as Israel. At various periods with few exceptions,* we seem to have become almost wholly secular and worldly and unbelieving; and the predominance of this secularity and unbelief, even still, is the grand danger of the Church of England;—a far more serious danger than Popery, Tractarianism, or Dissent. The light of truth, whether old or new, will be hated and resisted as long as our deeds are evil (John iii. 19); yet let us remember our Saviour's unfailing perseverance, and never despond,—"He shall not fail nor be discouraged till he have set judgment in the earth, and the isles shall wait for his law."

How great is his goodness! There has been many an ebb of the tide of Reformed Truth, but blessed be God, that there has been a fuller flow again and again. As it was predicted, Rev. xiv., one angel messenger has succeeded another to maintain and enlarge, to continue, and to extend, the testimony to the saving truths of the Gospel. And notwithstanding any present ebb, and the re-appear-

* I fear lest we should be led in any way to undervalue God's wonderful mercy in preserving and establishing on a larger basis our truly Protestant and Christian constitution at the Revolution in 1688, or our obligations to those by whom it was accomplished. The general tone of divinity in that period was indeed defective, but whatever may have been the motives or defects of any engaged in it, the work accomplished was one of singular wisdom and faithfulness for the national blessedness. With great sagacity a sure guard was provided against the worst evil to which we were then exposed;—that of offending God by giving national sanction to the apostasy of Rome; and great was the courage and faithfulness of those who hazarded all the fearful perils of a revolution, in order to preserve to us the greatest of blessings for this kingdom—our national confession of the Reformed faith; and enlarged was the comprehensive wisdom, which, discountenancing Socinianism as well as Popery, still protected and favoured those who differed from us in lesser things, but held the doctrinal articles of the church.

ance of the apostacy, where we hoped we should never have seen it again, there will be yet a fuller return of the light and love of Gospel truth: our Saviour himself is coming, and "The knowledge of the Lord shall yet cover the earth, as the waters cover the sea."

CHAP. V.

THE ASSURANCE OF THE FULL AND UNIVERSAL ULTIMATE TRIUMPH OF DIVINE TRUTH.

We may hope for the full and universal reception, in times yet to come, and in this our world, of the whole truth of God. All the promises of God from the beginning, lead us to this bright hope. The Devil, the first tempter is the father of lies, and the beginner of error and sin, but the first promise after the fall assures us that "the seed of the woman shall bruise the head of the serpent." Each succeeding promise, and every fresh display of providence and grace, more and more open to us this faithful first promise. Even the very sins of his chosen people, and their delayed entrance into the promised land, occasion God to utter the solemn declaration, "As truly as I live, all the earth shall be filled with the glory of the Lord." (Numb. xiv. 21.)

This hope is not merely founded on the general promises of Scripture, and on the past progress of divine truth, and the present missionary exertions, but God in his providence has laid the whole plan, and has been preparing all the elements and means of this full triumph from the beginning.

The wide preaching of the gospel now to all nations will prepare them to understand those dispensations of judgment and mercy which characterize the last

days. "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people: saying, with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water." (Rev. xiv. 6, 7.)

THE CERTAIN FALL OF THE BABYLON OF REVELATION, OR THE APOSTACY OF ROME, will be another important advance of divine truth. Nothing is more plainly revealed than this. We have the full description of it in the 18th chapter of Revelation. It is immediately connected with the return of our Lord from heaven, as is fully manifested in the 2nd epistle to the Thessalonians. We have first the account of the revelation of our Lord from heaven, 2 Thess. i. 6—10. then the intervening apostacy, 2 Thess. iii. 1—7. and then the assurance that the Lord "shall consume that lawless one with the spirit of his mouth, and destroy him with the brightness of his coming."

THE JUDGMENTS OF GOD ON THE WICKED IN GENERAL, WILL BE ANOTHER MIGHTY TEACHER. It is plainly predicted, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." Nothing but the direct interference of God, and the divine punishment of transgressors, will put down open wickedness. It has resisted hitherto, and will resist to the end, the loving-kindness of the Lord, (Rom. ii. 3, 4.) and theuce the absolute necessity of "the day of wrath, and of the revelation of the righteous judgments of God, upon them that are contentious, and do not obey the truth." Christians have been toiling century after century to fill the world with truth; mercies and judgments from the Lord have aided their labours, but all the means which have been used for 1800 years, have been effectually resisted by the stubbornness of sin and unbelief. The day of grace is fast closing, and then awakening judgments will speak with a voice that must be heard "to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly

committed, and of all their hard speeches, which ungodly sinners have spoken against him." We now see the floods of error and wickedness abounding on every side, but at the same time the promise is realized relating to this very period, "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." We behold on every side open unbelief, intense worldliness, false and superstitious religion, selfish lawlessness, prevailing over Christendom—but God is meeting all this flood of enmity with revived truth, and the enlarged faith and exertions of his people. Prayer for the divine Spirit is greatly increased, and God is very graciously answering that prayer. The hope of the second coming of our Lord is become much more general and lively, and the Church of Christ is preparing for its last trial, as the wicked are ripening for the last judgments, in which at length God will destroy in his mountain, "the face of the covering that is cast over all people, and the veil that is spread over all nations." Those who are purified in this tribulation will have to say with David, "It is good for me that I have been afflicted, that I might learn thy statutes." Psalm cxix. 71.

THE RESTORATION OF THE JEWISH NATION is another important instrument. The promises are express, "The word that Isaiah the son of Amoz, saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Similar are the promises, "My people shall know my name, therefore they shall know in that day that I am he that doth speak, Behold, it is I. . . . Thy watchmen shall lift up the voice, with the voice together shall they sing, for they shall see eye to

eye when the Lord shall bring again Zion." Every where, therefore, the full triumph of truth over the whole earth is connected with the restoration of the Jews to their own land, and their conversion to God. Their knowledge and righteousness will be national and universal ; "the righteous nation which keepeth the truth," (Isa. xxvi. 2.) is their future character. There are special promises relating to the full knowledge of Israel, (Jer. xxxi. 33.) "I will put my law in their outward parts, and write it in their hearts ; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord ; for they shall all know me, from the least of them unto the greatest of them, saith the Lord."

THE SECOND COMING OF OUR LORD FROM HEAVEN, WILL BE THE GREAT MEANS OF THE TRIUMPH OF DIVINE TRUTH. He returns from heaven to overthrow all error, and to establish truth and righteousness on the earth. (Psalm xcvi. 13 ; xcviii. 1, 2.) He is described, in the fullest account of this return in the book of Revelation, as being called "Faithful and True." One great deceiver, the false prophet, is cast into the lake of fire, and Satan, the original deceiver, is bound for a thousand years, previous to his everlasting punishment. Our Divine Redeemer is called "Wonderful, Counsellor ;" and it is said, "Of the increase of his government and peace there shall be no end, to order it, and to establish it with judgment and with justice, from henceforth, even for ever." Christ is now truly and emphatically the "light of the world," so that at present he that follows him "shall not walk in darkness ;" but there is a day yet to come, that "shall burn as an oven, to consume all the proud, and all that do wickedly ;" and in that day we are assured, "unto you that fear my name shall the sun of righteousness arise with healing in his wings." After a long dark night, when all our light is but an artificial or a reflected light, how cheering the rising of a sun that dispels the mists and darkness ! Such will be the effects of an actual return of our Saviour.

We are instructed, "the night is far spent, and the day is at hand." We may be comforted then with the assurance that the visible return of our Lord will bring to our earth a fulness of light and knowledge far beyond anything human beings have yet known. He who is the Prophet, as well as the Priest and the King of his church, will fill the whole earth with his divine truth. He who is truth itself, will, when personaliy manifested, bless his church, and through them bless the world with light and glory of which we can now have no adequate conception. "What I do, thou knowest not now, but thou shalt know hereafter." Thus all past knowledge and past events will be as the elementary principles of growing and enlarging knowledge; the alphabet, the grammar, the dictionary, and the language through which we shall acquire and diffuse unceasingly fresh supplies of light and love through eternity.

THE LARGE OUTPOURING OF THE HOLY SPIRIT IN THIS DAY OF CHRIST, will be attended with a vast increase of knowledge. "It shall come to pass afterward, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions. And upon the servants, and upon the handmaids, in those days will I pour out my Spirit." The return and reign of our Lord Jesus Christ on earth will be accompanied by unprecedented effusions of the divine Spirit, and this with such enlarged knowledge, that "judgment shall dwell in the wilderness, and righteousness remain in the fruitful field, and the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever." Isa. xxxii. 15—17.

Such are some of the means in store for the full triumph of divine truth, and they may lead us to see HOW DEEP, HOW FULL, AND HOW EXTENDED WILL BE THE ULTIMATE TRIUMPH OF THAT TRUTH. Speaking of that day, the Holy Spirit has declared, "They shall not hurt nor destroy in all my holy mountain: for the earth shall be

full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse which shall stand for an ensign of the people: to it shall the Gentiles seek, and his rest shall be glorious." The sea in its surface is incomparably the largest extent of unobstructed space which our earth affords; it completely covers by far the largest portion of our world, and the whole of its bed or channel, and it is in its greatest depths unfathomable to man. Thus extensive, thus abundant in our earth shall be the knowledge of the Lord.

The Church of Christ has also peculiar promises of perfected knowledge, full of consolation—"Now we see through a glass darkly, but then face to face: now I know in part, but then shall I know as also I am known: we know that when he shall appear we shall be like him, for we shall see him as he is."

The light of Divine knowledge will far exceed in glory the brightness of the sun. "The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days; in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound."

All the doctrines which the Church of Christ now sees so indistinctly, shall then have that full developement which will not only make all clear and manifest, but will give the brightest and most glowing displays of the character and glory of our God, and of the unsearchable riches of His wisdom.

The doctrine of REGENERATION now dimly seen through its sign and means, baptism, and experienced in the real and vital change wrought in the heart of the believer, will have its glorious unfolding in that day, when, the former

things passed away, He that sits upon the throne says, "Behold I make all things new;" and as promised "in the regeneration, when the Son of Man shall sit upon the throne of his glory."

The doctrine of the holy communion, now dimly seen in our partaking of the Lord's supper, and experienced in the heart of the believer by feeding on Christ in the spiritual eating of his flesh and drinking of his blood, will then have its glorious accomplishment. We shall gaze on the Saviour in his full glory, when we sit down at "the marriage-supper of the Lamb," when "the Lamb which is in the midst of the throne shall feed us:" in that day, of which He speaks in connection with his last supper, "I say unto you I will not drink henceforth of the fruit of this vine, until that day when I drink it new with you in my father's kingdom." Well then may we now thus "eat this bread and drink this cup, and so shew forth the Lord's death till he come."

What a view will there be of the love and righteousness of God the Father, as set forth in that glorious truth, "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life:" when we see the wicked who have rejected this grace, "go away into everlasting punishment," and we ourselves through faith in Jesus, which realized this abounding love of God to us, are numbered with *the righteous* who partake of life *eternal*.

The full love of Jesus in dying for us, which now seen by faith is the spring of all holy devotedness to him, will indeed have its richest and largest discovery to our enraptured souls when we come in the heavenly kingdom to know "the riches of the glory of his inheritance in the saints, and he shall come to be glorified in his saints, and to be admired in all them that believe."

How clearly shall we discern the full blessedness of the work of the Spirit in our sanctification, which is now often so difficult to trace, and so doubtful to our minds, that the earnest of our inheritance can hardly be realized; when

we awake up after the divine likeness and are satisfied, when "his servants shall serve him, and they shall see his face, and his name shall be in their foreheads."

So every other doctrine of Revelation will shine out with a splendour and glory that will show that the truths which we now hold are but the seeds of harvests of increase and blessedness, that will supply through eternity our enraptured souls with springs of never-failing joy and thanksgiving. Oh how shall we then enter into the full meaning of those precious words, "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent."

Such is the assurance which the Scriptures give us of the full and universal ultimate triumph of divine truth.

CHAP. VI.

THE INCREASING KNOWLEDGE TO BE ATTAINED AT PRESENT.

A STEADY and growing advance in divine knowledge is to be expected and should be pursued. "Many shall run to and fro, and knowledge shall be increased." To attain this our Lord has taught us (Matt. xiii. 52.) a double duty, to abide stedfast in old truths, and to go on to perfection.

1. Let us ABIDE STEDFAST IN OLD TRUTHS; in the doctrine of Prophets and Apostles, Fathers and Reformers. Old errors continually revive afresh, and have to be met by old truths, and by the growing testimony to those truths from age to age. We must not be tempted even by the mistakes of the servants of Christ, either among the Fathers or the Reformers, to the despising of their testimony to the truth;—as the Reformers had to struggle through all the corruptions of Popery, so the Fathers had to contend with all the opposing elements of Paganism and

false philosophy ; to maintain, amidst these mighty enemies, in their fullest pride of human power and glory, the Gospel of Christ, and to hand it down to us ; and nobly they fulfilled their work, many of them sealing it with their blood. Real learning, in every school of the Church, will be turned by the spiritual mind to good. I rejoice then that fresh attention is paid to the Fathers,* and yet more that a vastly increased attention is paid to a still purer school of divine truth—the Reformers. May it all help to the enlargement of knowledge, and the growing union of the Church of every age ; "And the heart of the fathers be turned to the children, and the heart of the children to the fathers ; " and so the earth be preserved from " the curse." Mal. iv. 6.

* The Homilies abound in reference to the Fathers, and make good use of them as witnesses to the truth ; as far as they testified scriptural truth. For it is not to he denied that many errors are mingled with their writings, shewing distinctly enough that they were fallible human authors ; all to he tried by the written word of God. Our Reformers, being assailed hy their adversaries with things which favoured papal superstition, naturally repelled them with contrary testimony favouring Protestant truth. For this end they quote Ambrose, Augustine, Chrysostom, Clement, Cyprian, Eusebius, Gregory, Jerome, Lactantius, Origen, and Tertullian. I should wrong the new school at Oxford, if I did not say that I think the Church of Christ is likely to he benefited hy that revived attention to the Fathers which first effectually in our country has originated with them. For though they have far too highly exalted them, made grievous mistakes, and taken very partial views, yet the study of the Fathers had sunk into such neglect, that we were losing that fulness of truth, which, given in different measures and ages as it pleased God, was according to his gift bestowed upon them, preserved in their works in its measure also,—as well as in those of the Reformers. I cannot but see (and seeing, I delight to acknowledge it,—true love rejoices not in iniquity, but in the truth) that in writings of Tractarians, while more or less infected with the errors of the apostasy, valuable truth that had been neglected is brought out from the stores of past ages. In such a work as William's 'Harmony of the Gospels on the Passion of Christ,' there is much that is very fanciful, unsound, vague, and dreamy, yet here practice may be better than professed principle, and the author of the Tract on 'Reserve,' publishes, though with a coldness that is chilling, the glorious truth of the Gospel, that Christ died for our sins. Stephenson's work on the Cross of Christ has much more unction and deep feeling.

The partiality and one-sidedness of some of the new school in the quotations from the Fathers and from our English divines, has been amply proved in the able work of my friend the Rev. W. Goode, on 'The Divine Rule of Faith and Practice.' The 8th Number of 'Ancient Christianity' should be read by all who wish to be acquainted with the full testimony of the Church against Popery. Though the exposure of the faults of the early Church, and of some of the Fathers in that work, was to be regretted, we cannot forget who, hy extravagant commendations, really occasioned this exposure ; and without concurring in all his statements, it may truly be said that Mr. Taylor has rendered important service to the Church of God.

What are then especially the old truths which we should hold fast? Let us hold fast OUR FAITH IN GOD'S WORD. Prophets, Apostles, Fathers, and Reformers, everywhere exalt the word of God as infallible and divine. The times are full of infidelity and blasphemy against God and his truth. Men are not afraid to set it aside by innumerable modes of disparagement, or of mysticism. In opposition to all this infidelity, or explaining it away, let us steadily maintain the divine inspiration of the whole sacred volume, as God's own word, declaring to us his mind and will, simply and plainly to all men.

Let us hold fast OUR FAITH IN THE FULL SUFFICIENCY OF THE HOLY SCRIPTURES. In opposition to the wretched inventions of men, the muddy puddles of man's traditions, whether set forth by the Pope of Rome, or the new school at Oxford; or to the proud reasonings of those who, rejecting the word of the Lord, (Jer. viii. 9,) glory in human wisdom, or subtleties of criticism, let us place before men the sure guidance which God has given us in the lively oracles—his Holy Scriptures—"able to make us wise unto salvation through faith in our Lord Jesus: given by inspiration of God; and profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Let us HOLD FAST THE DOCTRINE OF SALVATION BY GRACE THROUGH FAITH; taught by Prophets and Apostles from the beginning; held and maintained, though with less and less distinctness and prominence, by the Fathers; but revived in its pureness, and proclaimed with a distinctness and power that could not be mistaken, by the Reformers in the 16th century. Very strenuous are the efforts that are made to set it aside, to confound it with baptism, confuse it with sanctification, and so to destroy all the real power of the divine truth in its simplicity, as the true spring of joy and peace, freedom, holy love, and entire devotedness to God. By God's grace we will not be thus moved away from the hope of the Gospel, but will continue in the faith, grounded and settled.

Let us also maintain OUR FIRM PROTEST AGAINST ROME AS THE ANTICHRIST. This is a part of the divine armour with which God himself has furnished us, for maintaining the conflict with that mighty apostacy which has corrupted so large a part of Christendom. Again and again do the sacred writers in the prophecies of Daniel and the Revelation, and in the Epistles, warn us of him "who shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and laws, and they shall be given into his hand until a time and times and a dividing of time. That man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God. The woman drunk with the blood of the saints, with a name written upon her forehead, Mystery, Babylon the Great, the mother of harlots, and abominations of the earth." We can make no mistake here ; her abode is so expressly defined as "the woman sitting on the seven mountains," and as "the great city which," in the Apostle's time, "reigned over the kings of the earth,"—that Rome is absolutely fixed as the seat of the apostasy.

Let us hold fast THE TRUE NATURE OF CHRISTIAN HOLINESS. It is not a mere ritual observance, and an outside form ; it is a mighty inward change, a new creation in Christ Jesus, a new heart and a new spirit, turned from the world to God, from sin to righteousness ; it is a living faith, devoted love, singleness of heart, simplicity, honesty, and godly sincerity. This holiness is in perfect contrast to that idolatry of forms which is ever found near akin to duplicity, and speaking lies in hypocrisy,—to doubt and bondage. This Christian holiness is righteousness and truth, peace and joy, in the Holy Ghost. It is full of love to all who have the stamp of Christ's spirit, though they may not walk in that particular form which we most approve.*

* The sermon of Dr. Hawkins, printed at the command of the Archbishop of Canterbury, has much seasonable truth in direct contrast, and opposite to

2. LET US GO ON TO PERFECTION. Do not let us think that the ages that are past have exhausted the divine treasury, or emptied that unfathomable depth of truth which God has stored up for us in his own word. The times seem peculiarly to call us to this duty. The spirit of the world should provoke us to an emulation of their zeal in worldly things. If they are enlarging on every side their traffic with every land, let us be zealous in the higher merchandize of truth. The openings of God's providence, bringing all nations nearer to each other, are wonderful. Oh that the Church of Christ may everywhere enter in and proclaim the Gospel! The reviving errors and temptations at home furnish those who hold the truth with vast opportunities of bringing it fully and distinctly before men. The worst time for making progress in a voyage is a dead calm: even storms may but hasten the vessel to the haven.

What new truths then in this day should the well-instructed scribe bring out of his treasure to fulfil this command of our Saviour?

(1.) THE SPECIAL PROMISES OF THE HOLY GHOST FOR THE LAST DAYS. The vast importance of his work and grace has always been the doctrine of the Church of Christ; but there are special promises, of which only the first-fruits were received in the apostolic age, and of which the fulness is yet to be received. "It shall come to pass in the last days, saith God, I will ponr out of my Spirit upon all flesh." There is also a special direction, "Ask ye of the Lord rain in the time of the latter rain." Most profitable then will it be that the attention of the Church should be far more generally directed to the teaching, enlightening,

the errors of these times. He thus speaks on this part of onr snbject:—'Never iudeed let us confound the means with the end, the form with the substance, the part with the whole; never put the Church for Christ, or the Clergy for the Church, or the constitution of the Church for Christian holiness and truth. Thankful children of the Reformation, we can never forget that the most firmly compacted outward order may not preserve internal truth; nay, and it will ever fail, nnless apostolical order be combined with every other spiritual privilege, and the Scriptures are devoutly used and valned above their uninspired interpreters, and the sacraments honoured above their administrators, and Christ above all.'

refreshing, purifying, and heart-gladdening grace of the Holy Ghost, as eminently calculated to enable us joyfully, and with a full blessing to ourselves and to others, to pass through all the temptations, sorrows, and troubles of the last days. Most important is it that the Church should be led to far more believing, waiting, and lively hope, and fervent supplication for his enlarged outpouring on us and on all flesh, that we may be prepared for the coming and kingdom of Christ.

(2.) THE MISSIONARY SPIRIT ESSENTIAL TO THE CHURCH. This is indeed in one view the oldest truth; founded on the last parting command of our Redeemer, and eminently distinguishing the first Church of Christ. But so greatly had this character of the Church been lost, that—like love, the commandment from the beginning—it had to become in our day a new commandment. We cannot consider the efforts at secular aggrandizement, as well as to extend a mere visible Christianity, that distinguished the Church of Rome in its endeavours to make up for its losses at the Reformation, as truly and properly Christian Missions. Nor yet, with slight exceptions, have Protestant Missions, till very recently, assumed a truly Church Missionary character, in the voluntary but united efforts of the whole Church with its authorities. This has yet to be fully developed in that spirit which animated the first Churches; when every professing Christian, wherever he went, was a missionary in spirit and in labour; and the heads of the Church gladly and without delay followed up, confirmed, and established what had been done. The very character of all the disciples of Christ is, to be blessed, that they may be a blessing; the salt of the earth, and the light of the world.

(3.) THE RESTORATION OF ISRAEL, AND ITS RE-ESTABLISHED KINGDOM AND GLORY. This also was at the beginning of the Gospel distinctly in the mind of the Church. The Apostles were directed to begin preaching the Gospel at Jerusalem; and when they asked the Lord if he would at that time restore the kingdom to Israel, he comforted

them with the assurance that the Father had reserved in his own power the times and seasons. Yet this is now also a new truth in the present circumstances of the Church. That time and season which the Father had thus reserved; from chronological prophecies, from the awakening of the Jews and of the Christian Church, and from openings that Providence has so wonderfully made, we have reason to believe is close at hand. O what cause we have to thank God that he has disposed our rulers in Church and State to bring what is old and what is new into such a remarkable combination, as sending, in concurrence with our beloved sister Protestant Church in Prussia,* a Christian bishop, born a Jew, and once a Jewish teacher, to establish our pure and reformed faith and scriptural Liturgy, with all its psalms and creeds and prayers of every age, on Mount Zion, in Jerusalem! †

* I have much pleasure in referring to the Rev. H. Ahekin's Letter in reference to certain charges against the German churches.

† The establishment of a pure Christian church on Monnt Zion has called forth both the fears and the enmity of the Romanists and of those who favonr them. We have a token of this in a learned and close-printed Tract of sixty pages, by 'the Catholic Institute,' No. 42, entitled 'Protestantism and Churches in the East.' In this Tract, unconsciously, the Romanist gives the highest commendations of onr Liturgy and Homilies, while he is aiming to show how unsuited they are to the Greek and Eastern churches; and the highest commendations too of the faithful love of the Reformers of the 16th century,—in sending messages of truth and kindness, from which little fruit arose, through the corruption of those churches. The same faithful love may also possibly be as fruitless, but the patieut zeal of true love *never faileth*. What have all these corruptions done, either for Greece or for Rome? The true sccret of all our national blesscdness and glory is that pure Protestant faith, of which Rome and those who favour her seek to rob us. The Revelation does not present the Greek and Eastern Churches (*the third part of men* —third in Revelation, alluding to the Greek or third Empire) in any other light than as spiritually dead (Rev. ix. 18.) The description of them in the Tract referred to, as being loaded with ceremonies more circumstantial and cumbrous than those of Rome, and pronouncing anathemas on those who tcstify against the venerable images of Christ and his saints, is just what the book of Revelation had foretold. Their fall was to bc a warning to the Western churchcs, which they have not taken. (Rev. ix. 19—21.) There is indeed more truth in the Western churches, and they have been longer spared, but there is also a more combined, concentrated, hypocritical, and intense energy of evil, as we see displayed in the 13th of Revelation: and therefore there is more guilt, and more marked dcstrnction must he their end. (Rev. xviii.) The grand stumbling-block in the way of the conversion of the Jews has been the idolatry of tbe Eastern and Papal churches. The Jews had been effectually cured of this iu their lengthcned captivity. It is a special mercy, therefore, to have a Hebrew Protestant Christian Church on Mount Zion, which combining the faithful testimony both of Jcws and Protestants against idolatry, will be a true witness for God in the centre of idolatrous churches. The Romanist may amuse himself with the imaginary perplexitics of Bishop

(4) THE REAL CHARACTER OF THE CHURCH OF CHRIST. Man has ever been prone to glory in the outward distinction: as the cry was of old, "The temple of the Lord! the temple of the Lord!" (Jer. vii. 4), so the cry now is 'the Church! the Church!' But, my brethren, the true Church, for ever blessed of God, hitherto does not consist, and never did consist of any perfect visible establishment here on earth. During the absence of Christ, the Church is here as in a wilderness, it is a gathering of his people, not only out of the world, but also out of the visible Church; a gathering that has been going on in every age. Part of this Church is now with the Lord; the twenty-four elders and the four living creatures surround his throne above; part of this Church is militant here on earth; some of this part being found in every denomination of Christians holding the head, not excluding the Church of Rome itself: part is yet uncalled, and now dead in sins, children of wrath even as others. (Ephes. i. 22; ii. 1—3; iii. 10—21; v. 25—27; Col. i. 18; Heb. xii. 23). This Church will never be perfect—either in its individuals now in heaven (Heb. xi. 40) or now on earth, or in its completed number; the bride will never be ready for the glorious Bridegroom, nor the first-fruits unto God and the Lamb be all presented—TILL THE LORD SHALL RETURN IN HIS GLORY. Then we shall have the completed "general assembly and Church of the first-born" visible in its full glory; that "holy Jerusalem descending out of heaven from God, having the glory of God" gathered from all countries, all kingdoms, all periods, all ages; and from every tongue and every clime; and with one voice they will sing, "Salvation to our God, which sitteth upon the

Alexander, in using our formularies; but where a Jesuit would find perplexities, the honest course of true Christian love will find a straight path: unhampered by a bondage to means which while they promote the end are important, but when they overthrow the end, even though they be of divine appointment, are to be disregarded. (Heb. x. 5—9. 1 Sam. xv. 22. Matt. ix. 13; xii 7.) O how glorious a reward shall we have if God's time of mercy be at length come, both for fallen Churches and for fallen Israel, and we are honoured of God in bringing, by our faithful testimony to his truth, innumerable precious souls to share for ever the heavenly kingdom and glory of our blessed Redeemer!

throne, and unto the Lamb." Here, and not in any fictitious and usurped supreme head upon earth, and any fancied perfect unity during the absence of our Lord, is animating new and old truth, which we need to lift us out of the wretched littleness of our present contractedness of talking of a Catholic Church, and boasting in our partialities as Catholic doctrine, and glorying in apostolic succession, of which Antichrist can make an equally fair show in the flesh, while we lose sight of the spiritual and heavenly glories of the Church of the living God.

(5.) THE TRUE GROUNDS OF UNITY AMONG THE FOLLOWERS OF CHRIST is another doctrine that needs unfolding. The full unity of the Church will only be perfected hereafter (Col. i. 28);* bnt there is a growing inward unity among all Christians now in great and all-important truths: one God, one Spirit, one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all. (Ephes. iv. 1—10). To discern this fully, is reserved for the day of the resurrection of the saints; but the more we can apprehend of its reality, and the more we can promote it, the more we shall obtain that sweet last beatitude—"Blessed are the peace-makers, for they shall be called the children of God." The union of God's people now on earth is chiefly spiritual, and therefore hidden from the eyes of the world. (1 Cor. ii. 14, 15.) To tie down and limit the reality of the Church on earth to one outward visible communion, is to go back again to beggarly elements. Let our affections flow freely to all of every denomination who truly love our one Lord and Saviour,

* Tbe visible Church in unbroken union we see existing in the first four seals, as the Lord's instrument for subduing the kingdoms of the world to himself. This union was continued till the church became so corrupt under the fourth seal as to bear, as a visible church, only deadly corruption and spiritual wickedness. From that time chiefly individuals or separate communities carry on a higher, more important, and spiritual warfare, till the time come when we shall see the Word of God himself on the white horse, leading the heavenly armies on white horses also to their last, full and trinmphant victories. From the fourth seal onwards in a great degree, as the Church was Catholic in the unity of tbe faith, it ceased to he visihle, and as it was an united hody before men, it ceased to be Catholic and became apostate: hut the elements of a deeper, more entire, and everlasting union, are still increasing and advancing.

according to the prayer of the Apostle—"Grace be with all them that love our Lord Jesus Christ in sincerity." We have also a clear law of Christian action with regard to all who hold the faith of our Lord Jesus; and that is, to aim at the highest perfection ourselves, but to hope, if we differ from others, that the Lord will reveal the error, and in the meanwhile, "Whereunto we have already attained, to walk by the same rule, to mind the same thing. Phil. iii. 12—17.

(6.) THE FULNESS OF THE PROPHETIC TESTIMONY AGAINST THE PAPAL AND INFIDEL APOSTASIES OF THE CHURCH has also yet to be brought out.* The divine direction is most distinct, "Ye do well to take heed to the sure word of prophecy, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts." Most encouraging also is the promise respecting the highest and most difficult of all the books of prophecy, "Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein." And however difficult, the words, we are told, are only "shut up, and the book sealed, to the time of the end, when many shall run to and fro, and knowledge shall be increased; and while none of the wicked shall understand, the wise shall understand." Here then is truth indeed, and truth promised as a light to shine amidst darkness.† The holding of the old testimony of

* May it please God to give more and more to his Church heavenly wisdom in the understanding of prophecy! The greatest service that could be rendered to the Church of Christ in the present day, would be a true and full exposition of the Book of Revelation. My friend Mr. Elliot's work is exceedingly valuable as a step onwards to this end. It firmly establishes the application of the tenth and eleventh chapters to the time of the Reformation, and the truth of the year-day system; each step has been and will be a help to what is needed.

† Believing as I do, that the seals of the 6th and 7th chapters of Revelation extend throughout the dispensation of the Gospel, and that the fourth seal relates to the period from Charlemagne to the verge of the Reformation, and includes the last stage of degeneracy in the visible Church, I cannot conceive any thing further from the mind of the Spirit of God, than to commend, as the Tractarians have done, Hildebrand, Becket, and Innocent III., however able their exercise of authority, or unrivalled their talents, as 'the lights of the Church in the middle ages.' The Holy Ghost, looking at the spiritual character of the visible Church in that time, describes it as *a pale horse, and*

the Reformation as to the Papal Antichrist should be stedfastly maintained: but the spiritual development is yet needed, and important for these days, of the future open manifestation of that son of perdition of whom Judas was a scriptural type, (compare John xviii. 3; 2 Thess. ii. 3). We may expect his openly joining the avowed infidel apostasy. The professed 'vicar of Christ,' so long usurping his name for abominations, shall become the avowed 'enemy of Christ,' (for *αντίχριστος* will bear either signification) and appear in that revival and open rebellion which marks the last great tribulation. It is the Scriptural view of the prophetic testimony which furnishes us with Divine armour, both against Popery and infidelity, on the right hand and on the left.

(7.) THE CERTAINTY AND NEARNESS OF THE LAST GREAT TRIBULATION is a most seasonable truth in this day, when we have not only the prophetic word announcing it, but many signs of the times showing its near approach. It is perfectly clear that Daniel has foretold when the Jewish people shall be delivered: "There shall be a time of trouble, such as never was since there was a nation to that same time," (Dan. xii.): that our Lord has repeated the warning (Matt. xxiv. 21): that St. John has told us, after the sealing of the 144,000, "of the great tribulation, even the great one;" and has made it a part of the seventh vial, after the completion of the sixth vial under which we are now living, saying, "There was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great." (Rev. vii. 14; xvi. 18.) It is true that Europe is still kept in peace, but the tempest lowers in the distance, and the first mutterings of the storm are heard from afar. Those in our own country who are able to judge best feel it necessary—so slightly are the four

his name that sat on him was death, and hell followed with him. The character is full of deadly corruption and spiritual wickedness: and through the fourth part, or Roman empire, (the fourth of Daniel's kingdoms) the effects are persecution, famine of the word, false doctrine full of deadly infection, and the kingdoms of the Western empire become earthly and idolatrous. Truly *that which is highly esteemed among men, is abomination in the sight of God.*

destroying winds (Rev. vii. 1—3) withheld—to be in a state of preparation from North and South, East and West.*

This tribulation has, however, so many cheering circumstances to the people of God, that they are called in the midst of it to lift up their heads, for their redemption draweth nigh. (Luke xxi. 25—28.) These three things may especially comfort. It is the time of the greatest conversion of sinners. (Isa. xxvi. 9 ; Rev. vii. 9—14.) The faithful, notwithstanding the great trial of their faith (Luke xviii. 7), will be kept in the midst of it (Isa. xxvi. 20 ; Rev. iii, 10 ; 2 Peter ii. 9) ; and it immediately precedes the coming of our Lord. Matt. xxiv. 29, 30.

(8.) THE HOPE OF CHRIST'S COMING AND THE GLORY OF HIS APPROACHING KINGDOM, with the eternal punishment of the wicked, is the last truth which I would mention as most seasonable and precious to us in these days. This also is no new truth, and yet needs to be unfolded afresh. It was the blessed hope of the Apostles and first Christians ; it was stedfastly held in the primitive Church ; the Fathers of the first three centuries maintained it. The lengthened absence of our Lord, which should have strengthened our hope of its nearness, has indeed led many in the Church to say, "My Lord delayeth his coming," and the scoffers to ask, "Where is the promise of his coming ?" and these very objections may show us that this is the very period of the last days before his coming. But the children of the light and of the day, though they may have slumbered with others, will awake ; and that day shall not "overtake them as a thief." (1 Thess. v.) It is a great duty then to proclaim loudly and distinctly, "Behold ! the Bridegroom cometh !" We are living under the sixth vial and the wasting of the river Euphrates, and the admonition then to be especially given is, "Behold ! I

* Lord Stanley thus rejected the idea of all being in quietness : 'A state of profound peace ! why, look to all the relations which have been bequeathed to us by the late administration ! Look to the state of preparation which it is necessary to be in, North and South, East and West.'

come as a thief!" Let this truth be fully opened and developed, and it will be as the sword of the Spirit, cutting down and destroying all the unbelief, worldliness, mere formality, self-righteousness, lawlessness, and other reigning sins of these last days, leading us to all holy conversation and godliness, and to be "diligent that we may be found of him in peace, without spot and blameless." When the Church was all alive to the subject, the Apostle said, "Ye have no need that I write unto you of the times and seasons." But the Church does not now "know perfectly that the day of the Lord so cometh as a thief in the night;" and great then is the need that the times and seasons, revealed in so many ways in the chronological prophecies, should be unfolded for bringing us to a watchful, praying, and prepared state of mind for that certain, most solemn, and awful and near second coming of the Lord. A tremendous, an everlasting judgment awaits the persevering rebel against God at the close of the millennial kingdom.

THE ETERNAL PUNISHMENT OF THE WICKED is the most awful doctrine of revelation. Many have endeavoured to set aside the plain testimony of scripture on this tremendous truth; but God's word is plain and clear. The strongest terms in the Greek language to describe eternity, are repeatedly used on this subject by our Lord and his Apostles, and it is brought, in similar terms, in direct contrast with the eternal blessedness of the saints. The levity with which it has been regarded on the one hand, and the hard severity with which it had been brought forward on the other, have had a great tendency to harden men's hearts in fearful unbelief on a doctrine which lies at the very root of all the exhortations of the gospel, and which is one of the most urgent of all motives to the selfish heart of fallen man, to attend to the means of grace, and flee from the wrath to come. When Joseph interpreted Pharaoh's dream, he stated that it was doubled, because the thing was established, and our tender and most compassionate Saviour, the faithful witness, who is the truth,

has thrice affirmed this awful doctrine. Mark ix. 43—48. To doubt whether there will be an eternal separation and contrast between the righteous and the wicked, between those who serve God and those who serve him not, is to throw away the divine strength given to brace us to self-denying duties. To keep this doctrine from our fellow-men is the worst mockery of charity, and the height of cruelty and wickedness; many of the representations of this by man may have been wholly unscriptural, but the dread reality of the scriptural statement still remains unchanged and unchangeable. The will unrenewed, but wholly brought under and subdued, the bitter remorse, the loss of all good, and the hopeless despair of the lost, must indeed be a worm and a fire full of torturing agony, and how tremendous to think that "the worm dieth not, and the fire never shall be quenched."

I have already sufficiently shown that the formularies of our Church adhered stedfastly to old truth, and received and adopted the newly-unfolded truth of the Reformation. They contain also the elementary principles of the fresh truths to which attention has been directed.

THE PROMISE OF THE HOLY GHOST was not lost sight of by our Reformers. We have the seeds of this truth scattered through all our formularies, and fruitful in prayer and praise. The Homily for Whitsunday is not only one of the most valuable of our Homilies, but is also a most scriptural and clear statement of the gracious work of the Spirit, and exposure of false claims to it. The closing prayer of the Homily I must add, "The Lord of heaven and earth of his great mercy so work in all men's hearts, by the mighty power of the Holy Ghost, that the comfortable Gospel of his Son Christ may be truly preached, truly received, and truly followed in all places, to the beating down of sin, death, the pope, the devil, and all the kingdoms of Antichrist; that the scattered and dispersed sheep being at length gathered into one fold, we may in the end rest altogether in the bosom of Abraham, Isaac, and

Jacob; there to be partakers of eternal and everlasting life, through the merits and death of Jesus Christ our Saviour. Amen."

The Church of England has much of THE TRUE MISSIONARY SPIRIT in its principles and formularies. Its secularity has, indeed, as Cecil observed, unfitted it in its present state, for a general Church; but it holds forth in its public worship that first of all missionary books—the Bible. It daily prays in psalms and devotions that God's way may be known on the earth, and his saving health among all nations. By its charitable spirit towards all other bodies of Christians, it can, without the tyranny of Rome over other kingdoms, be planted amongst them, as we see in the United States and our colonies; and now, blessed be our God, in Judea also. Hence our Prayer-book and Homily Society finds enlarged openings for its Liturgy in twelve different languages, and for some of its Homilies in twenty-three.

Nor are THE JEWS altogether forgotten. The Liturgy does not wholly forget that Jesus is the son of David. In the very spirit of Him who prayed on the cross for his murderers, our Church teaches us in that day when we commemorate his death, to ask of God—"Have mercy upon all Jews, Turks, infidels, and heretics, and take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, blessed Lord, to thy flock, that they may saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord."

THE REAL CHARACTER OF OUR CHURCH, whether in heaven or earth, as the mystical body of Christ, the blessed company of all faithful people, who are heirs through hope of his everlasting kingdom, and yet very members incorporate of one body, is contained in the same formularies.* The description of a Church in the Homily for Whitsunday, is such as to include all faithful Christians,—"The true Church of Christ, is an universal congregation or fel-

* See the first prayer after receiving the Communion.

lowship of God's faithful and elect people, built upon the foundation of the apostles and prophets, Jesus Christ himself being the head corner-stone. And it hath always three notes or marks whereby it is known : pure and sound doctrine ; the sacraments ministered according to Christ's holy institution ; and the right use of ecclesiastical discipline." It is afterwards stated, "The Bishops of Rome and their adherents, are not the true Church of Christ, much less to be taken as chief heads and rulers of the same." Our definition of the source of ministerial authority in the Articles, is purposely such as to include Churches differently constituted from our own.

THE TRUE GROUNDS OF UNITY, were also asserted by our Reformers. The unity which they sought, was more than outward, it was deep and spiritual. The 34th Article states, "that it is not necessary that traditions and ceremonies be in all places one and utterly alike, for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's word." Bishop Jewell in his Apology, in reply to the objections urged by Romanists from the differences of Protestants, says, "Those very men whom they contemptuously call Lutherans, and Zuinglians, are both of them Christians and friends to each other, and brethren : they do not disagree about the principles and fouudations of our religion, concerning God, or Christ, or the Holy Ghost, nor concerning the manner of our justification or of eternal life ; it is only about one point, and that of no great consequence ; nor do we despair, or rather we do not so much as doubt but that in a small time, an agreement will be made betwixt them ; . . . we hope that God will reveal to them, what they now know not."* The spirit of our Church formularies is not

* Bradford—in his reply to Trew and Abington, who differed from him on Predestination and Free-will—beautifully manifested the spirit of our Reformers : 'Though in some things we agree not, yet let love bear the bell away, and let one pray for another, and be careful one for another ; for I hope we be all Christ's. As you hope yourselves to pertain to him, so think of me ; and as you be his, so am I yours, John Bradford.'

The Philadelphian state of the Church, full of love to the brethren, keeping

domineering and Pharisaic, but humble, devout, and brotherly, to all who love our Lord Jesus Christ.

The use of THE PROPHETIC TESTIMONY AGAINST THE PAPAL APOSTASY by our Church has already been pointed out. The last 300 years, have more fully revealed the true character of this apostasy. The books of the Inquisition in Spain have been laid open, and discovered the extent and atrocity of its murders. The blood of 31,912 human beings burned alive, and the groans of 291,450 condemned to severe penances, galleys, and imprisonment, in Spain alone, cry to heaven against Popery.* The martyrs of England, Scotland, Ireland, France, the Netherlands, Sardinia, Germany, Hungary, have been fulfilling the number of those slain, for the word of God, and for the testimony which they held. It was asserted in the Homilies nearly 300 years since, that 'nothing can be more wide from the nature of the true Church than the Church of Rome, as it is at present, and has been for the space of nine hundred years and odd. The popes and prelates of Rome, for the most part, are worthily accounted among the number of false prophets and false Christs, which deceived the world a long while.' Let us carry forward then, these great prin-

the word of Christ and not denying his name, may yet be troubled with *the synagogue of Satan, which say they are Jews and are not, but do lie.* Against such, we must contend; and from such, we must come out and be separate. It is a plain duty,—*believe not every spirit, but try the spirits whether they be of God;* the grand test being the confession of Christ's having come in the flesh: it is a duty also to *separate the precious from the vile;* to *prove all things and hold fast that which is good.* In this view Bradford earnestly condemned the papists, and the Neologian spirit of the Protestant churches on the continent must by us be testified against and condemned. Yet with this let us remember our own secularity, formality, ignorance, and many infirmities as a Church, and be humbled. Surely we should also acknowledge, adhere to, and unite with the faithful servants of Christ, who are contending on the continent with the evil in their own churches, and perhaps with deeper humility, more full learning and knowledge, more lively zeal, and more simplicity of faith, hope, and love, than we can claim. It is far too greatly to magnify our peculiar advantages in church government, to set ourselves above them on that account and to make it a reason for keeping aloof and separate from any combination with those who love Christ, either in our own or in foreign countries. It is painful to see how Dr. Pusey, in his Letter to the Archbishop of Canterbury, speaks of the Lutheran Church, and of that truly Christian union of the Prussian and English Churches in the establishing of the bishoprick at Jerusalem—one of the most cheering and heart-gladdening signs of these times: which would have rejoiced the heart of the chief apostle of the gentiles. (Rom. x. 1; Phil. iii. 16.)

* See Llorente's 'History of the Inquisition.' p. 583.

ciples according to the fuller manifestation of this false Christ, which the last 300 years have given, and the anticipation which the French Revolution has given us, of a developed infidelity and lawlessness. Reformation-truth furnishes an excellent foundation for this farther unfolding, equally condemning the tyranny of Popery and the lawlessness of that spirit of insubordination and rebellion, of which they justly call Satan the first author.*

THE FUTURE TRIBULATION was also distinctly referred to by our Reformers. In King Edward VI's Catechism, speaking of what shall take place before the last and general doom, the Catechism states, 'as gold is wont to be refined, so shall the whole world be purified with fire, and be brought to its full perfection. The lesser world, which is man, following the same shall likewise be delivered from corruption and change.' Becon, the chaplain of Archbishop Cranmer, says, 'although it shall seem dreadful to you, be not afraid, seek no corners to hide you in, when these things begin to come to pass.' He compares it to the assault made by a friend on a castle in which robbers had imprisoned us, needful for our deliverance and liberty. Latimer speaks the same truths in his sermon on the Second Sunday in Advent, with his expectation of the near approach of the day of judgment. Thus have the Reformers here also seeds of the truth, specially needed for the Church of God at this time.

THE HOPE OF CHRIST'S COMING AND THE GLORY OF HIS KINGDOM are continually presented in their elementary principles to our attention, in the creeds and devotions of our church. "We believe that thou shalt come to be our judge: we therefore pray thee, help thy servants, whom thou hast redeemed with thy precious blood. Make them to be numbered with thy saints in glory everlasting." From the beginning of life, in baptism, we are introduced into the church to be "members of Christ, children of God, and inheritors of the kingdom of heaven," and at the end of life, at our burial, the prayer is offered up "that it may

* See Homily on Rebellion.

please God of his gracious goodness, shortly to accomplish the number of his elect, and to hasten his kingdom."* Thus is the foundation laid in our formularies, for all that enlarged truth, which the Church now requires.

Our Reformers kept not back the solemn doctrine of EVERLASTING PUNISHMENT. THIS doctrine sustained them in all the fiery trial which merely afflicted the body. They gave it as their deliberate testimony (See Nowell's Catechism.) 'The ungodly which have not feared the justice and wrath of God, or have not trusted in his clemency and mercy by Christ, and which have persecuted the godly, &c., shall with Satan and all the devils be cast into the prison of hell appointed for them, the revenger of their wickedness and offences, and unto everlasting darkness, where, being tormented with conscience of their own sins, with eternal fire, and with all and most extreme execution, they shall pay and suffer eternal pains. For that offence which mortal men have done against the unmeasurable

* Several of our own Reformers, as Tyndale, Bradford, Latimer, and Becon, distinctly brought forward this hope. In King Edward VI.'s Catechism, the petition, "Thy kingdom come" is thus explained by our church: "We ask that his kingdom may come, because that as yet we see not all things subject to Christ. We see not yet how the stone is cnt ont of the mountain, withont human help, which breaks into pieces and reduces to nothing the images described by Daniel; or how the only rock, which is Christ, doth possess and obtain the empire of the whole world given him of the Father. As yet Antichrist is not slain; whence it is that we desire and pray that at length it may come to pass and be fulfilled. and that Christ alone may reign with his saints according to the divine promises, and that he may live and have dominion in the world according to the decrees of the Holy gospel, and not according to the laws and traditions of men and the wills of the tyrants of the world." The idea of a spiritual millennium yet to come, was not entertained, so far as I am aware, by either the British or Foreign Reformers. In the Articles of 1552, a 41st Article thns expressly condemned the heretics called 'Millennarii:"—'They that go about to renew the fahle of heretics called Millennarii, be repugnant to Holy Scriptnre, and cast themselves headlong into a Jewish dotage.' The idea of a carnal millenninm of worldly pleasures is justly renounced by all thoughtful Christians. The common idea of the Reformers, derived from Rome, and continued for some time after the Reformation was, that the millennium was past—an opinion generally now abandoned. The 41st Article was wholly withdrawn from the authorized Articles of 1562. The prevailing opinion of the Refcrmers was, that the judgment to come was to be expected speedily, without any iutervening millenninm, and that our Saviour would soon return in his glory; and hence the services have nothing that interferes with our looking for that blessed hope, and the glorions appearance of the great God and our Saviour Jesus Christ;—and have also many expressions of confidence in his return, and the kingdom then to be inherited by the saints.

and infinite majesty of the immortal God, is worthy also of infinite and ever-during punishment.'

Let then these foundation truths be widely carried forth through the world, and these great doctrines of our Church be used to meet all the evils and temptations of these last days. Let them be opened out and expounded according to the analogy of faith. Let us ever retain that which is ancient, and ever from God's word bring forth, with the old, that new truth, which He has laid up in store for us in that his armoury, against all the various forms of error in every age, till He return in His glory.

CHAP. VII.

PRACTICAL LESSONS TAUGHT US BY THIS SUBJECT.

THOSE WHO LOVE WHAT IS OLD, who have a lively sense of the evils of these last days, which were so manifest in the first French Revolution, and dwell on the purity and glory of the early Church, as if the infancy of Christianity were the maturity of Christianity, may here learn many duties. We rejoice indeed in the assurance that from the beginning, as far as regards what God does, all is good and perfect. The effusions of his Spirit accomplish their designed object, and give the beauty and glory of a revival. His word is like Himself: no one can add to it, or take from it, without his fearful displeasure. But this is not the case with man's doings; nay, growth and ripening are the very design of God in his dispensations. The kingdom of heaven is like to a grain of mustard-seed, the least of all seeds, but when it is grown, it is the greatest among herbs. He has perpetually been enlarging his kingdom, deepening the manifestations of the evil of what is false, and bringing out fuller and fuller acknowledgments of what is true.

Satan has indeed mimicked this in the apostasy so clearly foretold,—has sought to mar it by his own lies, and has added from age to age, to the word of God, till the finished "man of sin" appeared at Trent ; and we have to bring all to the law and to the testimony, and to separate the precious from the vile. But we see error giving the occasion for the growing acknowledgment and recognition of God's own truth in the Apostolic, Nicene, and Athanasian creeds, and in the public confessions of the Reformation, yet all founded on old and first truths, and drawn only from the Holy Scriptures. Do not then let us think that the sacred treasure is exhausted. Keep fast what is old, but hope for farther riches yet to be drawn out from the word and providence of God.

THOSE WHO LOVE WHAT IS NEW are aware of the errors that have mingled with ancient things ; they dwell upon the contracted views, the feebleness, the follies, and the false doctrines which sometimes occur in the writings of the Fathers. They are attracted by the mighty impulse given through modern improvements, and are ready to glory in the times as wonderfully enlightened. My brethren, boasting becomes not man. If we have not some of the follies of the Fathers, have we their reverence for God and his word ; their dread of the responsibility of the ministry ; their deep spiritual feeling, their burning love to Christ, and their deadness to the world ? Many a profitable lesson might we, in these days, learn by the holiness, heavenly-mindedness and earnestness, the noble sacrifices and the largeness of heart, of by-gone days. Can we look on our parish churches, our endowed livings, our country apportioned with a then adequate provision for its religious instruction, and not discern in our now overgrown parishes, and neglected population, and present totally inadequate means, that we are deficient in that zeal for God, however alloyed by ignorance, which even in the dark ages distinguished our forefathers.

Better, far better is it to be duly humbled before God, and be sowing now in tears, than boasting in our enlight-

ened days. How strikingly is the contrast put by Isaiah, "Who is among you that feareth the Lord, that obeyeth the voice of his servants, that walketh in darkness and hath no light? let him trust in the name of the Lord and stay upon his God." O may our souls be numbered with such believers, and may God keep us far from the contrasted characters! "Behold all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow."

But, blessed be God, there is very much to be thankful for in that which is new; and I call on you, as lovers of that which is new, to use your full privileges. God has in past ages gradually been removing each hindrance to the full triumph of the kingdom of Christ. How rich is the present abundance of the word of God in our country! how great the facilities of multiplying that word, and also our own formularies, and spreading them far and wide! Fruitfulness, diffusion, and expansiveness is the character of the age. While, then, we retain the proportion of faith which a firm adherence to the old gives, let us strive to use every thing that is new in Providence to aid its progress and expansion on every side. The means of doing extensive good are unequalled in our day. A child with his penny contribution may do more for the ends of the earth than monarchs of mighty empires in the middle ages. The opportunities and facilities of intercourse are wonderful, and still advancing. Let us use every fresh advantage for God's glory and the spread of that truth with which he has so richly endowed the British churches. According to the fulness given to us, let us freely dispense to others. Printing-presses, railways, steam-vessels, colonies diffused over the world, churches multiplying in every land, are waiting at our bidding, either to convey, or to receive, or to rejoice in all the light and love, the spiritual privileges and blessings, God has given to us. Let us diffuse them to the remotest regions of the earth, and seek to build up

pure churches of Christ which shall bless millions upon millions of our fellow-creatures. The whole earth is bringing into contact, that knowledge may be increased, that all the sheep of Christ may hear his voice, and that finally there may be one fold and one shepherd, and the whole earth be filled with his glory.

Let us then all learn THE PECULIAR PRIVILEGE, as well as THE HOLY DUTY, OF EFFORTS TO DIFFUSE DIVINE TRUTH BOTH AMONG JEWS AND GENTILES. This is a most cheering and joyful token for good in this day. In this century, the whole Church has been awakened to larger and more extended efforts for the spread of the Gospel through the world. It began among the humbler members of the Churches of Christ. God blessed their efforts. The sacred flame has ascended: the highest dignitaries of the Church of England have given their sanction and their aid. The monarchs of Prussia and of Britain have united in establishing a converted Jew as bishop of Jerusalem. The character of universality is more and more stamping itself on all these exertions. Colonial bishoprics in connection with our Church,—the most important effort made by it for the spread of its blessings since the Reformation, have now been established over the vast Colonial empire of this country. The kingdoms of the earth, by steam-vessels, railways, and the printing-press, are becoming as one. The vast empire of China is brought into connection with European knowledge and civilization. Oh that it may be to know and enjoy the full light and holy religion which God so graciously gave to Europe! The way into Africa amidst all obstructions is opening from multiplied points. Egypt has become the highway again to the east. Our beloved country has beyond all others unequalled riches and power. It was observed by Lord Sandon in Parliament, March 5, 1845, that the property of the country was growing enormously. Our advantages are unprecedented for sending forth the messengers of Christ through all lands, and thus making preparation for the universal triumph of Christ's kingdom, and the full blessedness of

the earth.* We have no reason indeed to boast. We have every cause for humiliation. The last struggle with the combined enemies of divine truth has yet to be passed through ; but a precious opportunity is still afforded to the children of God, of enlarging the hosts of the Redeemer, and extending his inheritance among the *heathen*, and his possessions to the uttermost parts of the earth. If we rightly use this opportunity, we have a part in preparing the way of the Lord, and we shall share in all the glories of his final victory, and his everlasting kingdom. The preaching of the Gospel through the world precedes the hour of his judgment and kingdom. Rev. xiv. 6—12. There is nothing a Christian may more justly *covet*, επιθυμει (1 Tim. iii. 1.) ; nothing for which he may more scripturally be *ambitious*, φιλοτιμουμενον (Rom. xv. 20.) ; than to have a full part and share in those missionary exertions by which God is now taking to himself a people out of the Gentiles. Oh that our country, as it has been a leader in this work hitherto, may greatly increase their efforts, and continue to be honoured of God with pre-eminence in scriptural and evangelical labours to make the precious Saviour known in every land. This is a warfare in which complete victory and perfect triumph are ultimately sure, and every soldier that is here faithful unto death, cannot fail to receive from the King of kings a crown of life and everlasting glory.

There is no pursuit in which we can engage, attended with such unutterably important benefits to themselves, to our country, and to those to whom we send the gospel. There is no return of capital, of influence, of employed time and talents that can at all be compared with the present and the eternal returns flowing from missionary exertions. (Luke xvi. 9. Matt. xvi. 27. James v. 19, 20. Dan. xii. 3.)

It is deeply then to be deplored by every true patriot,

* Tho steady progress of Divine Truth in the world at large from the beginning of Christianity, has been shown in the two first Discourses of the Author's work on " the Restoration of the Jews."

that all that has been yet attempted has been by a most limited fraction of British intelligence, power, and wealth, chiefly by that possessed by "the little flock" of Christ. Oh if the full wealth and resources of the nation were given to this magnificent and divinely-appointed scheme of benevolence, what a country of glory and blessedness would Britain be! Such Israel shall be. (Isa. xxvii. 6.) And how encouraging the assurance that no private individual is without an influence that may ultimately move all society; that no exertion of any Christian among us, however humble his sphere may be, is without a real and important effect towards accomplishing a moral and spiritual change in his country, as well as bringing the best good to himself, and to those to whom he thus seeks to communicate the saving truths of the gospel.

But the great end of all truth whether new or old, is that we may be INSTRUCTED UNTO THE KINGDOM OF HEAVEN, prepared to meet our God, and made meet for our eternal inheritance. We must attain by it that personal holiness without which no man shall see the Lord, or we shall gain no advantage by the deepest and fullest truths. It is the prayer therefore of our Lord for his disciples, "Sanctify them through thy truth." This is the divine seal on our foreheads, the likeness to God himself, which is impressed on all his servants. Let us seek then that every truth should have its right effect in mortifying what is earthly and sensual, and quickening in us all that is spiritual and heavenly.

PART II.

THE GROWING UNION OF ALL THE PEOPLE OF CHRIST.

CHAP. I.

THE EVILS OF DISUNION.

Speaking the truth in love is the character of a Christian. Truth brings us to know God, and truth received and love produced in the heart through the Spirit, unite us to him and to all our fellow-Christians. Without truth and love we cannot have real union with his people. As they increase, the bands of union are strengthened and multiplied. Let us then next dwell on the union of Christians.

In the last parting prayer of our Lord with his disciples before his crucifixion, he thus prays—

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."—John xvii. 20, 21.

Great is the depth and fulness of the whole prayer. It begins with the glory of Christ, and it ends with the like glory and blessedness of his people in beholding his glory and being filled with his love for ever. You find a course and progressive enlargement of blessings desired; from

Christ to his apostles, from the apostles to the Church, from the Church to the world. The words I have quoted form the last of these links of blessings, a link yet to be completed before our world can attain its true blessedness.

Oh how large was the faith of our Divine Redeemer, that within a few hours of his own foreknown crucifixion, he could pour out, with strong confidence, such enlarged desires for our sinful world!

The great doctrine here set before us is, that the perfect oneness of the Church precedes, and is instrumental towards the world's recognition of the Divine mission of Christ; and the world's true knowledge of God and his love in Christ Jesus.

This is a subject which, almost more than any other, claims at this time our earnest meditation and consideration. Amidst the increasing divisions and intense conflicts of the present day, as manifested in the state of all Churches,* there is a growing desire for, and we are persuaded an advancing spirit of, real union among the children of God. To foster, encourage, and open out additional means for this, is a great Christian duty. True it is, that the rise and rapid spread of Papal principles in our own Church, has called forth a necessary contention with it on the part of all sound members of the Reformed and Protestant Churches. True it is, that the progress of lawlessness and insubordination in other classes of society has called forth an earnest defence of national establishments on our part as churchmen. True it is, the unsettled state of civil and ecclesiastical questions in the Scotch Church has shaken that established Church to its deepest foundations. True it is, all the reformed Churches abroad are in eager conflict either with inward corruptions, or with the outward apostacy of Rome, and more open infidelity and

* Few things have caused more evil than pressing a rigid uniformity in mere externals, no where commanded in Scripture, and of no practical benefit when enforced, but to foster pride, self-righteousness, and harsh dealings with others. It is pleasant to see that both the primate of the English and of the Irish church have left a measure of liberty in this respect to the clergy.

lawlessness. But these things are manifesting the evils of the disunion of the Churches of Christ, they are all breaking down middle walls of partition, and bringing all who love the Lord Jesus Christ in sincerity, and hold the faith of the gospel in its purity, into a nearness and closeness of union far higher, far deeper, far fuller, than anything that the Church of Christ has yet witnessed. Let us then, amidst all the troublous signs of the last times, "lift up our heads," in the assurance that our "redemption draweth nigh."

Yet, how affecting it is, that, amidst this thirst for union, human infirmity and corruption should so largely prevail as to produce innumerable evils,* and weaken the Churches of Christ in all their efforts to advance his blessed kingdom through the world. It may assist our endeavours after union to notice a few of these evils.

First, A DIVIDED CHURCH IMPEDES THE CONVERSION OF THE WORLD. IT IS THAT WHICH IS NOW ONE CHIEF HINDRANCE IN ITS CONVERSION. The divisions and disunions of the Church have hitherto been the great stumbling-block to the world. It was disunion that prepared the way for Mahometanism in the east, and Popery in the west. This desolated and extinguished the numerous early Churches in North Africa. This sad disunion soon prevailed among the Reformers themselves, enfeebled the Reformation, and not only retarded its progress, but has diminished its numbers. Baxter says, 'Thousands have been drawn to Popery by this argument (the divisions of Protestants), or confirmed in it. And I am persuaded, that all the arguments in Bellarmine, and all their other treatises, have not been so effectual to make Papists here, as the multitude of sects among ourselves.' The Papists appeal to it with a vain and self-complacent triumph,

* A most painful proof of this was given in the failnre of the Factory Education Bill. The growth of Popery out of, and alas in, the Established Church, and the growth of democracy among other classes, effectually prevented government accomplishing that most urgent and important measure, so powerfully pressed upon them by the most affecting and convincing speech of Lord Ashley.

plausible, indeed, but most self-condemnatory; for Popery, with a compulsory show of union in slavish subjection in outward things, though it closes the mouth, silences the press, and manacles the intellect, has still its own multiplied divisions in its own exclusive body. Besides, their union is union in error, superstition, and wickedness, and so is abomination in the sight of God, and only brings down, more assuredly, misery and destruction in its issne. But those willing to be deceived, look at the outside uniformity of Popery and at the outside divisions of Protestantism, and see not the great vital truths in which all who hold the Head are united, and so they become a prey to the apostacy, or find in the divisions of professing Christians only a stumbling-block on which they are broken. Bad as division is, it is better that those who hold main truths should be divided about that in which they cannot conscientiously agree, than united in anything really false and evil.

Disunion furnishes A PLAUSIBLE EXCUSE FOR NEGLECTING THE GOSPEL. A depraved heart, in love with sin, finds a ready excuse for its infidelity and neglect of the Gospel in the divisions of professing Christians. A woe is upon him by whom the offence comes, as well as a woe on him who takes the offence. How forcible is the double appeal—the appeal including both, which St. Paul makes; "Through thy knowledge shall the weak brother perish for whom Christ died? But when ye so sin against the brethren, and wound their weak conscience, ye sin against Christ." Hence he gives the direction, "Destroy not him with thy meat for whom Christ died."

Disunion OBSCURES THE TRUTH. In proportion to the multitude of faithful, holy, and concurring witnesses, truth is confirmed and established. Thus many most important truths of Christianity have in the progress of the Gospel been established, as we may see in the creeds of the early Church and the confessions of the Reformation. But when the world sees holy and good men sharply opposing each other with much pertinacity in lesser matters, losing

sight of the great truths which they have in common, and eagerly contending for trifles, it is so blinded by these differences as to think all truth uncertain.

Disunion also WEAKENS CHRISTIAN ZEAL. It grieves the Holy Spirit, the only true source of zeal. We have continually multiplying proofs of the impediments it presents at home and abroad to the progress of what is good. The divisions of Christians multiply the difficulties of our national councils in providing for the Christian instruction and the religious education of the masses of our people, and almost wholly prevent vigorous, effective, and general efforts for accomplishing so great and all-important an object. Missions to Jews and Gentiles are all weak and inadequate from the same cause. The concentration and combination of all Christian minds and hearts in the conversion of our fallen race to God thus becomes impracticable, and thence our efforts have but partial and limited success.

It is clear, then, that our divisions form a chief hindrance in the way of the world's conversion.

Endless also are the evils which they produce among Christians themselves, Christians ought to be all helps to each other : " He that prophesieth speaketh to men to edification, and exhortation, and comfort." In their intercourse with each other in the early church such instructors were told, " Ye may all prophecy one by one, that all may learn and all may be comforted ; and the spirits of the prophets are subject to the prophets ; for God is not the author of confusion but of peace, as in all the churches of the saints." But earthly wisdom rather than heavenly wisdom has largely prevailed, and where it prevails there is bitter envying and strife in the heart, with confusion and every evil work.

May the sense of such evils, of which the churches of Christ have had such painful experience, quicken our desires for that full union for which our Redeemer prayed.

CHAP. II.

THE SUBJECTS OF UNION.

THE great definition which our Lord gives of his people, "Them which shall believe on me through their word," may show us where the true principle of union is; not in outside form, not in an external uniformity, which may merely mask and cover the most entire and complete opposition and enmity within; but in real living faith in God's own word, uniting all hearts amidst every diversity of outward form; the truth making all free, while it unites all in harmony with the will of God and the glory of the Saviour and the good of man. Yes, it is the unity of faith, hope, and love, which, infinitely beyond all submission to ecclesiastical rites and ceremonies on the one hand, or an exact correctness of doctrinal statement under the clearest intellectual discernment on the other, surmounts all the hindrances and impediments that human infirmity has occasioned, and brings us with one heart and one mind to say, "Glory to God in the highest, on earth, peace, goodwill towards men."

I would endeavour, in the deep ground of union brought before us by our Saviour, to lay the foundations of that far more enlarged and extended union of heart than what has hitherto been attained, for which our Lord prays to his Father.

The subjects of Christian union are distinctly brought before us in the words,

"Neither pray I for these alone, but for them also which shall believe on me through their word." That is, true believers are the only real subjects of this union; all other bonds are fallacious and soon broken; true faith unites

deeply, firmly, and entirely, and unites for ever. It is not being united with any visible community, however excellent, but faith in the Lord Jesus Christ, that is the bond of union.

This may more distinctly and fully appear by considering other kinds of union in contrast with this.

The union of NATURAL RELATIONS subsists through the human family. We see it in the whole earth. Parents and children, brothers and sisters, and the ties of kindred in general, unite men everywhere. Of the value of this union, all considerate men are sensible; and they respect it and foster it. It has its own real worth. It is also a nursery for higher and better things, but I need not say how fleeting it is; how, from a thousand conflicting circumstances, it is in itself fragile and often snapt asunder. Besides these things which may weaken it, this union soon terminates through death. It is not in itself lasting and permanent.

The UNION OF VISIBLE CHURCH FELLOWSHIP is another kind of union. An outward union of this nature is requisite in this imperfect state. Nor has any plan ever been hitherto devised, or could be contrived by man, for confining outward fellowship only to real believers. God only knows every heart, and this prerogative is intrusted to no mere human being. In the field where the good seed was sown, the enemy sowed tares, and our Lord has given us the decision of the householder as his own: "Let both grow together until the harvest, and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn." The imperfection of this union therefore is obvious. Our charitable thoughts of others must not fail. Love must be constantly exercised. We are exhorted to follow that love which covers all things and believes all things; but outward Church fellowship is only a means towards oneness, not the true and full oneness desired.

Besides this, a CONCORD OFTEN SUBSISTS BETWEEN

BELIEVERS AND UNBELIEVERS; from similarity of outward pursuits, from domestic and social ties and intercourse, from the like tastes, or from the same objects in view as it regards this life. But this also, though it may be mutually advantageous and pleasant for its immediate ends, is far short of the oneness which our Lord here desires. That entire confidence and oneness of inward thought which the gospel gives, is wanting. Thus real union with Popery is impossible. Protestants and papists entertain doctrines which are wholly irreconcileable. It is utterly in vain to attempt to combine them in one. We believe Popery to be the grand Apostasy described in the word of God, with names and titles which show its character to be wholly opposite to the truth of God. We believe that all men are commanded of God to come out from it, and not be partakers of its sins, that they receive not of its plagues. I deny not that there are people of God among the papists; but their system is idolatrous, and union with it is unbelief of God's truth, and separation from Him and his. There can be no true union with unbelievers and apostates. In matters of the highest moment, those relating to the things of God and his kingdom, and our everlasting welfare, there is and must be real disunion. One is alienated from the life of God through the ignorance that is in him; the other delights in God as his portion and joy. One is determined to follow his own wisdom, will, and way; the other purposes to sacrifice every thing to do the will of God. True union in its fullest sense is here then, as the Apostle shows, impossible. "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? and what agreement hath the temple of God with idols? Wherefore come out and be separate." The world would gladly promote such unions as this. But useful, as it regards earthly things, as many of these combinations may be, the Lord loves his people too well to let them rest in them, and fall short of the great blessing of spiritual union with himself and with his own people.

Let us farther then, in considering the subjects of Christian union, bring before you, THE UNION OF TRUE BELIEVERS. It is infinitely higher and deeper, wider and more lasting than those which we have already mentioned. All true believers agree in main essential doctrines, and they have all obeyed that emphatic direction, "This is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. The one name of Father, Son, and Holy Spirit, is their common confidence, hope, and joy. All have been taught the infinite love and holiness of the Father; the unspeakable grace and tender sympathy and compassion of the Saviour; and the full and perfect atonement made by the Lord Jesus Christ for our sins; and all are looking for the guidance and sanctification of the same Holy Spirit. They have all been born again of the Spirit of God and made new creatures in Christ Jesus; they trust in Christ only, for justification; they confess life to be a pilgrimage; they live by faith, and not by sight, and seek a heavenly home. They are all looking for the returning Saviour, the resurrection of the saints, the judgment to come, the everlasting punishment of the wicked, and the eternal glory of the righteous. Thus they have all experienced a mighty inward change. They are also all mourning over the same evil heart, and resisting the same common enemy, Satan, the world, and the flesh. They are all desiring the same entire freedom from sin, fulness of love to the brethren and to all men, and conformity to the will of God. One faith, one hope, one love animates each bosom. The ordinances of Baptism and the Lord's Supper are the designed symbols of their union. For by one Spirit are we all baptized into one body. And we being many, are one bread and one body, for we are all partakers of that one bread. Bring them together from the most distant and opposite regions of the earth. Let them converse together of their sinful state, their Saviour and his word, and his ways and dealings, and their own experience of their dangers, temptations, trials, difficulties,

sorrows, and joys; and the union is instantly discerned. As by a mysterious, secret, but powerful sympathy within, they perceive that they are of one family, passed from death to life, and having a real interest in each other, and really brethren in the Lord. They are walking in one way, to one home; they are together partakers of the same unspeakable benefits, rescued by one Saviour from one tremendous ruin, and bringing up under his care to share his joys for ever. Where can the world shew an union comparable to this? French and English, German and Italian, Spaniard and Portuguese, Pole and Russian, whatever their past enmities, become one. The New Zealander of the South and the Esquimaux of the North, the Chinese of the East and the Negro of the West, Greenlander or Patagonian, civilized or uncivilized, barbarian, Scythian, bond or free, all are raised to a far higher standing than a mere national community can ever give.* They are "raised up together, and made to sit together in heavenly places in Christ Jesus." Yes, all of every nation, kindred, tribe, and tongue, combined together with one spirit in the faith, hope, and love of the Gospel, are made one in Christ Jesus. With a strength of union intensely close and near, with a largeness and comprehension of each and of all, an union which leads to unceasing self-sacrifice for the good of others, all thus brought together, are exalted on earth to a life full of heavenly blessedness, an earnest of a life together in everlasting joys and glory unutterable: ever flowing from the throne of God and of the Lamb. Thou-

* The union of Christians on earth is perfectly consistent with many churches, each complete in itself. There is no visible centre of nnity on earth to the Christian Church, as there was to the Jewish. In the Jewish Church, one candlestick with its seven branches, typified the Chnrch of God in complete unity, as confined to one nation, with one central place of union at Jerusalem; hut in the Gentile churches the emblem is different. There are seven golden candlesticks, and in the midst of them, one like unto the Son of man. He is its only real High Priest and Head, invisible to the eye of sense, bnt ever presiding over the whole. Each of the seven golden candlesticks appears distinct and complete in itself, to show that the Church was not to he confined to a particular place as its centre, nor the whole to have one visible earthly head; each Church under its guiding angel contains all that is essential in its visible appearance to make it a true Church, while the one Supreme Head and High Priest, *holds the stars in his right hand, and walks in the midst of the seven golden candlesticks.*

sands and tens of thousands of happy souls, amidst all their trials and sorrows, calm and peaceful, glorifying God and blessing man, and thus united, form on earth the true Church of Christ; continually is the blessed number increasing; and when it is perfect, it is so complete that numbering ceases (Rev. vii. 9), and the union is then so perfected, they bear but one name, "the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

CHAP. III.

THE SOURCES OF THIS UNION.

THE sources are spiritual, and come from the common indwelling of the Spirit of God in all the faithful. This one great and Divine guest dwells in every Christian, and each thus becomes a sacred temple to the Lord, filled with the like Spirit.

These sources may be viewed with respect to the original spring and the secondary means.

THE ORIGINAL SPRING is God himself: in the grace of the Saviour, the love of the Father, and the communion of the Holy Spirit. First, the grace of our Lord Jesus Christ wins the burdened sinner's heart. That he who was so rich as to be "Lord of all," should for our sakes, become so poor, as not to have "where to lay his head;" and should give himself a sacrifice, at such a cost, to put away our sins; let this be realized and felt, and our pride receives its death, in the death of Jesus. Then our selfishness and self-seeking, our alienation and our separation from the interest and welfare of our fellow-men, become hateful to ourselves and intolerably vile in our own sight.

The love of God the Father also shines brightly in every

step of the redemption of Christ. "He spared not his own Son, but delivered him up for us all. It pleased the Lord to bruise him ; he hath put him to grief." What love then must our Heavenly Father have to us his sinful creatures! Christ "died for all." How can we despise any for whom the only-begotten Son was given, for whom Christ died ?

The Holy Ghost, further, has become our Teacher. He makes these things known to us. He shows us our sinfulness, and then our Saviour's righteousness, first discovering to us our own emptiness of all good, and then the fulness of grace there is in Christ for us and all men. He has fellowship with all the children of God, and thus one spirit actuates and governs the whole family, a oneness of spirit is imparted. This is seen in any enlarged effusion of the Divine Spirit, as it was more especially on the day of Pentecost. What an appeal does the apostle make to the Philippians for union on these grounds! "If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies"—the very appeal shows what powerful motives, what fulness of blessings, there are in such privileges,—"fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind." In vain is any real, durable, deep union, sacrificing earthly passions and interests, and rising to the highest fellowship with the Father and his Son Jesus Christ, and with one another, to be sought, but in this original spring, Father, Son, and Holy Spirit, one living and true God. Only oneness of mind with Him, whose name is light and love, and in likeness to whom we are perfectly and for ever united, with all his servants who bear his image, brings us to oneness with each other.

THE SECONDARY MEANS OF UNION with his people are, however, many, and are carefully to be regarded and followed.

1. THE RICH IN-DWELLING OF THE WORD OF GOD. All Christians acknowledge one Divine book, the bible, as

their standard, and profess to submit to it. As its truths then are known and received by us, as they dwell in us richly, and govern us habitually, we have increasing, strengthening, and enlarged bonds of union with our fellow-Christians. Every particle of truth tends to unite us with the true followers of Him who is emphatically the truth. Had all Christians the whole of God's truth as revealed in his Word, there would be perfect union amongst them all. The fulness of truth in any Christian furnishes him with means of real union to any class of Christians holding any part of that fulness. So many of us, indeed, hold such a limited part of the truth, that we divide and separate from those who hold that other part which we have not regarded. The fulness of truth really received through the teaching of the Divine Spirit, this alone will produce in the Church below, as the same truth does in the heavenly world, entire union. "Let the word of Christ then dwell in you richly, in all spiritual wisdom and understanding." This is the direction which St. Paul gives, after he had exhorted them to "put on charity, which is the bond of perfectness ; and let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful."

2. Practical holiness is a most important means of union. It is perfectly delightful to see how much Christians are thus drawn together. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," and oh, how uniting they are ! "The fruit of righteousness is sown in peace of them that make peace." We owe much to the practical writings of foreign divines. But in our own country, how all minor distinctions are lost in the fervent effectual prayers of righteous men ! How our Dissenting brethren concur in the pure, spiritual, and holy prayers of our Liturgy ! *

* Thus, Robert Hall, the Baptist, says, 'Though a Protestant Dissenter, I am by no means insensible to its merits ; I believe that the evangelical purity of its sentiments, and the chastened fervour of its devotions, and the majestic simplicity of its language, have combined to place it in the very first rank of uninspired compositions.' It is not Dissenting brethren fully acquainted with its character, that would harshly condemn our Liturgy.

How we concur in their practical and devout writings! How much have the most spiritual Churchmen been indebted to Owen, and Howe, and Baxter, to Goodwin, Doddridge, and Watts, not to mention living names that have blessed the Churches of Christ with practical and devout treatises! Oh when the distances and mists of ignorance and mistake are removed, what brethren shall we find that we know not of. The more earnest pursuit of practical holiness in us all will bring us nearer and nearer together, till we become one in Christ Jesus 'visibly,' as true Christians are 'really' now, though so very inadequately yet known to each other.

3. MUTUAL INTERCESSION is another means of union. Oh, if we did but follow our blessed Lord's direction and example; praying, as He does in this his parting prayer, for all around us, for his people, and for all men; if we did but fulfil his heavenly command, "Pray for them which despitefully use you, and persecute you;" what a spirit of union and heavenly-mindedness would mark his true Church even here below! This would, more than the strongest arguments or the greatest ardour of zeal, tend to subdue hostile feelings, and to change both our hearts towards our worst opponents, and their hearts towards us; what a pattern of this intercession have the holy apostles given us:—"being reviled, we bless; being defamed, we entreat; not rendering evil for evil, nor railing for railing, but contrariwise blessing." Our Lord, when crucifying, prayed for his murderers; "Father, forgive them, for they know not what they do." His patience on the cross, and the manifestly divine and miraculous interpositions at the time, seem at length to have subdued many of his enemies; for we read, "All the people that came together to that sight, beholding tbe things which were done, smote their breasts and returned." Oh that we all did but more avail ourselves of this great means, intercessory prayer!

4. SELF-DISTRUST is a fourth means. God give us that really humble and lowly view of ourselves which springs from deep self-knowledge, and true acquaintance with God!

Thus "nothing will be done through strife and vain-glory, but each in lowliness of mind will esteem others better than themselves, looking not every man on his own things, but every man also on the things of others." Much of the disunion in the Church arises from our inward pride, high-mindedness and self-ignorance. We admit, in principle, that the heart is deceitful above all things and desperately wicked: we groan under its many corruptions, and yet seem little to be aware how much we need, after we have received the main truths of the Gospel, the "spirit of wisdom and revelation," and the enlightening of "the eyes of our understanding." (Ephes. i. 17, 18.) Hence we often become wise in our own conceit, and lean to our own understandings. Having committed ourselves to an opinion, it becomes very hard to humble ourselves and retract. We declaim against the infallibility of Popery, and fall ourselves into the same sin. God give us all grace, to remember that true wisdom is in lowliness, and that the way to durable exaltation is by humility alone. How uniting and endearing is a self-abasing, contrite, and lowly spirit!

5. Forbearance to the weak is again a means of union much pressed in the Word of God. A whole chapter, the 14th of the Romans, is given to it. That chapter distinctly teaches us there may be real differences of judgment about lesser things, and Christians on either side be accepted of God. Oh, let us attend to the uniting rule, "Bear ye one another's burdens, and so fulfil the law of Christ." Let us remember the true manifestations of genuine spirituality: "If a man be overtaken in a fault, ye which are spiritual restore such an one, in the spirit of meekness." How beautifully has the Apostle taught us how to attain unity, and yet walk worthy of our vocation; before his fullest description of the real unity of the Church, charging us "with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace." Harshness tends to beget recrimination in those who are

weak; forbearance gives them time for reflection and self-accusation, and an opening for a fuller union on right principles.

6. HEARTILY JOINING WITH OUR FELLOW-CHRISTIANS in works of love where we consistently can do so without a sacrifice of principle. Mutual co-operation in one great and good object discovers to us excellences in our bethren, for which we had not given them credit, and tends to show the littleness of minor differences which may separate us, and the greatness of those all-important truths in which we are all agreed. The apostle on this subject gives us a rule eminently calculated to promote union. "Whereto we have already attained, let us walk by the same rule, let us mind the same thing." (Phil. iii. 16.) In exertions for the good of the body, according to our means, let us gladly join with men of benevolence in asylums, hospitals, and infirmaries. In yet more important exertions for the good of the soul, let us join also with those holding the Head, Christ Jesus, giving indeed our chief support to that which we can most completely and altogether approve; but remembering also the defects of all human institutions, not withholding sympathy and support according to our means, where good really and largely preponderates over incidental evil. The more Christians can thus, in the spirit of love, act together, the more likely they are to lose their lesser differences, and heartily be "joined together in one spirit, with one mind, striving together for the faith of the Gospel."

And here efforts for the good of Protestant Churches abroad may be especially mentioned. They are calculated to promote enlarged union with our brethren abroad,—that union which was so strong in the Reformation of our Church, that there was constant intercourse and immense benefit to ourselves from that intercourse. Thus now the Foreign-Aid Society furnishes pecuniary help to accredited Societies of devoted Christians in foreign Protestant Churches, holding the pure principles of the Reformation, to assist them in maintaining and spreading those princi-

ples, amidst the thick darkness and errors of Popery and infidelity prevailing all around them. Our blessed Reformers were themselves largely aided, and they joyfully aided their brethren thus situated. God enable us gladly to follow in their steps.

7. One farther means of union I will yet add, A CONSTANT REGARD TO OUR FINAL UNION. Christians have a good hope, through grace, of dwelling together for ever in perfect union in the heavenly kingdom. All the lesser differences which separate us here, will then be for ever merged. Let us often contemplate the delightful hope of that perfect oneness with which all his servants, both small and great, of every kindred, and tongue, and people, and nation, shall unite for ever in Hallelujahs of thanksgiving. Let us think of the time when "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," shall be heard by us, "saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever." We are already come even now to the foot of that heavenly mount, we are raised to the sight through faith already of these heavenly places. "Ye are come to the Mount Zion, to the city of the living God, the heavenly Jerusalem, the innumerable company of angels, the general assembly and church of the first-born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant. We have indissoluble and multiplying links of connexion with all this glory. We which "remain shall soon be caught up together" with the dead in Christ raised from their graves, "to meet the Lord in the air, and so shall we ever be with the Lord." Then shall every human name be gladly sunk in our magnifying the one great name, the name of Jesus, and every song have for its one chorus, "Worthy is the Lamb." Let the blissful anticipation of our being with him, and beholding his glory, and for ever together glorifying him, raise us more and more above all our little disuniting and

dividing thoughts here, to the magnificent oneness, in which we shall exult through eternity.

What that oneness is, let us now proceed to consider.

CHAP. IV.

THE BLESSED MEASURE OF THIS UNION.

"As thou, Father, art in me, and I in thee," is the measure of union which our Lord desires for his people. What an astonishing, sublime, and perfect union, is by our Lord here set before us in this prayer! It may well be viewed as a sure ground for all our hopes. It is not a partial or mere outward, but an intelligent, spiritual, heavenly, universal, and entire union. Had not the Lord Jesus himself desired it for us, how could we possibly have thought of such a perfect, divine, and glorious oneness!

Let us consider it in different lights.

1. A FULL UNION. It has often been the aim of the lovers of peace to unite all hearts, if they cannot unite all minds; and no doubt each step in union helps us to fuller union: but love cannot be perfected till the mind and judgment are one. The Saviour desires this also as the happy portion of his people. Thus the apostle entreats that Church, in which divisions most of all abounded, the Corinthian Church: "I beseech you, brethren, in the name of the Lord Jesus, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." While minds differ, it is impossible for hearts to be wholly one. But this full union will include the whole soul and all its faculties and powers, as it did in the case of the first Christians, where we see that "the multitude of them that believed were of one heart and one soul."

When the mind and the heart, under the overcoming and constraining power of Gospel blessings, are brought into this full union, harmony will soon be established in lesser things, and conformity to the custom of the churches of God, in things indifferent, will not be felt a bondage, but a scriptural submission one to another in the fear of God. A difference from others will rather wear to our minds the appearance of contention. "If any man seem to be contentious, we have no such custom, nor the churches of God."

2. A DEEP UNION is included in our Lord's prayer. The very extent of the desire shows, that it is one that enters into the innermost and deepest recesses of man's whole soul. It is not an union in words only, merely for the sake of outward order, regularity, and peace, with which the inward man has little sympathy, but to which it submits itself, to avoid singularity, and disturbance of the general quiet. It is not in forms and rites only, and outside conformity, to avoid the earthly consequences of want of conformity, where the right spirit, which perhaps at first originated and appointed the form has disappeared, and is lost. It is not the bondage of spirit under which we yield to a tyrannical oppressor, who reduces all by arbitrary power to his own will, whether we concur in that will, or abhor it. No, the union which our Lord desires is deep; the full conviction of the judgment, the union of minds and hearts liberated by the Spirit of God from the blindness of sin and the slavery of man, and the bondage of corruption. Such a deep union as even brings together the poorest and the richest, as one in Christ—both made free by the gospel, and both standing fast "in the liberty wherewith Christ has made us free." The soul is subdued to Christ, love is without dissimulation: the heart and mind are one with the outward expression and action. We have within us "a well of water springing up to everlasting life." Our words of love are then the constant flowings of the real, pure, and unfailing supplies of Christian affection ever rising from the depths within.

3. A MUTUAL UNION is also here desired. The prayer shows the mutual interchange of interest and affection, "as thou, Father, art in me, and I in thee." Thus the Lord desires that all classes, and orders, and divisions, of his people, should have a joint participation in each other's graces and blessings; the old with the young, and the young with the old; the ministers with their people, and the people with their minister; the privileged in knowledge, in rank, in property, in talents, and in influence, with those destitute in these and other respects, and yet having their own proper gifts to bless their superiors in other things; the lower classes, the poor, the ignorant, the feeble, whom God may yet have chosen to be "rich in faith," with those having most outward advantages. The mutnality of this interchange of blessings is to pervade the whole Church of Christ; those at home must have communion with those abroad, and those abroad with those at home; the Gentiles with the Jews, and the Jews with the Gentiles; all agreeing in offices of joyful love, and mutual sympathy, and common prayer, and ready help, and tender love. Just as we see in the different members of the same body; which is the scriptural figure, enlarged upon at length in two epistles, to illustrate this perfect union "that all the members have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it."

Our Lord further desires for us,—

4. A COMPREHENSIVE AND ENLARGED UNION. There may be a limited union, strong in its way, and for a season, between members of the congregation or the same communion, which is almost wholly confined to such; but the love of the mature Christian leads him to a far larger sympathy. Thus the apostle prays for the Thessalonians, "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you." In the same feeling he prays, "Grace be with all them that love the Lord Jesus Christ in sincerity." This

is the mind of God himself; while he has the deepest interest in all that he has made, and would have all men to be saved and to come to the knowledge of the truth, his delight is in his people, and they are a people near unto him. The little ones even have "their angels in heaven," that "always behold the face of our Father which is in heaven." We cannot have the highest union, as we have seen, but in the truth. All they who know the truth, can have the highest and most entire union only with those in the truth; but yet we cannot say of any human being, while he is living, and in the day of grace, that he may not become a brother beloved in Christ; and in this view all will come into our sympathy, our intercession, and our hope. And as to those who truly love our Saviour, whatever their denomination is in our own land, whatever their country, or their external profession in foreign lands, the love of the Gospel has ever overcome all kinds of impediments and obstructions, of place, and customs, and languages, and distance, of ignorance, imperfection, national alienation, and estrangement, or denominational divisions, and bound together the children of the living God as one family, under one elder brother, and animated by one Divine Spirit. How important it is to foster such a spirit. Oh, observe the comprehensive word "all;" every one that truly believes in Jesus, whoever he may be. The less the claim may seem to be upon us, the more the freedom and largeness of love will rejoice in occasions given of our God to show love. This has ever been the spirit of the Reformed Churches. The English Church, in its own recovery from the apostasy, was aided by Calvin and Bullinger, Martyn and Bucer, Fagius and Ochinus, and other leading foreign Reformers. Since the Reformation, it has also, in divines unquestionably attached to our own forms, as I will abundantly prove in an appendix, ever had a brother's heart to the foreign Protestant churches. And now, in the good providence of God, through such Societies as the Foreign Aid Society, opportunities are given us of showing a brother's heart to these members of Christ's

family, and of proving how enlarged and comprehensive Christian union really is.

But there is a yet higher standard still. The union our Lord desires for us is,—

5. A DIVINE UNION. The perfect copy which our Lord here sets before us, is nothing less than the union of the Divine persons in the Godhead. We are called to bear the image of the heavenly Adam, and bearing his image, we come to a perfect oneness with each other, and with our God, similar to that which subsists between the Father and the Son. Oh unspeakable privilege ! Oh glorious exaltation of once lost and perishing man ! Let us notice what the Scriptures tell us of the union of the Father and the Son. What intense love from all eternity the Father has to his Son !—" I was set up from everlasting, from the beginning, or ever the earth was. I was by him, as one brought up with him, and I was daily his delight, rejoicing always before him." The Father says of him, before he came into the world : " Behold my servant, whom I uphold, mine elect, in whom my soul delighteth." Our Lord testifies : " the Father loveth the Son, and sheweth him all things that himself doeth." What delight the Son has in the Father ! His delight is thus expressed before his coming : " I delight to do thy will, O my God ; yea, thy law is written in my heart." And after his coming, he declares : " My meat is to do the will of him that sent me, and to finish his work." What entire confidence there is in this union ! Jesus says : " The Father loveth the Son, and hath given all things into his hand. All things are delivered to me of my Father, and no mau knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whom the Son will reveal him." And equal is the confidence the Son has in the Father. When he offers up a request, before it is answered he says : " Father, I thank thee that thou hast heard me. I know that thou hearest me always." Such is the oneness here between Father and Son, that " he that hath seen the Son hath seen the Father also," he is " the brightness of his

glory," and "the express image of his person." Such is the perfection of their union, that while in the beginning the "Word was with God;" even when on earth, he is still said to be "in the bosom of the Father." (John i. 18.) Such is the intenseness of the union, that, when bearing our sins it was for a moment interrupted: it was not the reviling and contempt of the enemies; it was not the stripes, nor the nailing to the tree; it was not the torture of the cross itself, that brought a single complaint, but it was the absence of his Father, "My God, my God, why hast thou forsaken me!"

What a Divine, what a perfect union, then, has our Saviour here asked for his people. And, as he has asked it, it will certainly be granted; and being granted, it will be full of blessedness.

CHAP. V.

THE GROWTH OF THE UNION OF CHRISTIANS.

THE union of the Church of Christ mightily opens the way to successful efforts for the good of others. As Divine truth is known and received, union advances among Christians, and the real doctrines of Christ become apparent. It becomes evident that there is one God and Father of all, who is above all and through all and in you all; that there is one Head of the whole Church, even Jesus Christ, the only and the complete Saviour of lost sinners: that there is one Holy Ghost animating the whole body of Christ, the Church; and that there is one hope of our calling. The true Church of Christ everywhere becomes distinct and separate from the world, and his faithful ministers are seen to be "the pillar and stay of the truth, the salt of the earth, and the light of the world." Salva-

tion by grace through faith unto holiness is seen to be the distinguishing feature of the Gospel : and the Word of God is magnified in its effects on those who receive it. " Ye have your fruit unto holiness, and the end everlasting life."

Thus the Gospel becomes, manifestly, before all men, " the power of God unto salvation to every one that believeth," and its effects become visible. Oh how wonderful the mighty energy of that grace which changes a proud, selfish, self-willed, self-righteous, pleasure-loving, ambitious being, like fallen man, into a humble, bountiful, self-renouncing, contrite, compassionate, and devoted follower of the Lord Jesus Christ ; loving all men, and wholly one with the excellent of the earth, his brethren in Christ Jesus. You see these fruits at Jerusalem on the day of Pentecost, when assembled Parthians and Medes and Elamites, and the dwellers in Mesopotamia and in Judea and in Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt and in the parts of Libya about Cyrene, and strangers of Rome, Jews, and proselytes, Cretes and Arabians, all with one heart in their several tongues declared the wonderful works of God : and all that believed were together, and had all things common.

The same Holy Spirit has yet more largely to be poured forth : " when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." The signs of that time will be departing envy, strife, and hatred, and growing union in the fear of God ; " The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off. Ephraim shall not envy Judah, and Judah shall not vex Ephraim : I will give them one heart and one way, that they may fear me for ever."

Even here on earth, and before the Lord returns in his glory, we may hope the union of his people will be fully manifested before a world " alienated from the life of God, through the ignorance that is in them." The Philadelphian state of the Church is yet to come. Then arrives that " hour of temptation which shall come upon all the world,

to try them that dwell upon the earth." The people of Christ shall, in the tribulation of the last days, be purified; the dross will be removed, and all the pure gold, perfectly combined, will flow together in the furnace, in one unalloyed stream, to the praise of their heavenly Refiner.*

Thus perfectly joined together in one Spirit, they are united to the Father and Son, and then to each other, in one blessed fellowship. The Jewish nation saw, in the primitive Church, the first beginning of this union; but the world has seen, except in a little flock poor and afflicted and despised, hardly anything but divisions and contentions amongst those who profess the name of Christ. But all that has been going on is a preparation for the one house, yet to be manifested in its completeness, which God is preparing for himself. "Prepare thy work without, and make it for thyself in the field, and afterward build thy house." Prov. xxiv. 27. The nations of the earth shall, however, yet behold with wonder the glorious sight of myriads on myriads of ransomed sinners, all animated by one mind, happy in one love, making a complete sacrifice of selfish partialities and pride and vain glory; unreservedly devoted to one Lord, joyful in one hope, and all made meet by one Spirit, for the inheritance of the saints in light.

Many excellent publications to promote Christian union have been issued in later years—and an important meeting for the same object was held in Exeter Hall, on June 1, 1843, when the Resolutions, given in an Appendix, were passed. May each effort of this kind be increasingly successful! The difficulty that I have felt in such efforts is this,—our practice should if possible rise to our profession,

* We may see in the letters of the martyrs Ridley and Bradford, how their sufferings united them. Ridley writes to Hooper: 'We thoroughly agree and wholly consent together in those things which are the grounds and substantial points of our religion, against which the world so furiously rages in these our days, howsoever in times past, in smaller matters and circumstances of religion, your wisdom and my simplicity, I confess, have in some points varied. Now, I say, be you assured, that even with my whole heart, God is my witness in the bowels of Christ, I love you, and in truth, for the truth's sake, which abideth in us, and, as I am persuaded, shall, by the grace of God, abide with us for evermore.'

and our conduct be uniformly consistent. If Christians cannot, when pleading for their more distinctive peculiarities, feel for those who differ from them, such a real love and union as will keep them from speaking harshly even against their supposed defects, the union is not the full union of love, and does not rise to the direction, "Let us not love in word, neither in tongue, but in deed and in truth." In saying this, I would be far from discouraging these attempts. We may entertain the lively hope that God is leading all his servants, holding the Head, of every name, to deeper and fuller union than his people have ever yet enjoyed here below.

But I fear our Lord's rebuke, "Ye know not what manner of spirit ye are of," applies yet very largely in us. While we are each magnifying the excellencies of our own system, and depreciating the one to which we are hostile, setting in bright colours all our own fancied superiority, and in dark shades the defects in another, it is really utterly in vain to make any call to union. More is done for union by forbearance, and kind constructions, and silence on the faults of others, and willingness to take the lowest seat, than by the loudest commendation each of our own church, or the most earnest professions of the value of union, and the most eloquent addresses to urge it upon others, if there be no corresponding spirit of self-sacrifice, meekness, and love. Oh that we might all sit more at the feet of Jesus, learn of him who was meek and lowly in heart, and seek only his exaltation !

There are indeed mighty impediments to this union, but the means which God has in store for removing them all, are yet more mighty. Thus with regard to all the enemies of Israel, he says, "Behold, I will make thee a new sharp threshing-instrument having teeth ; thou shalt thresh the mountains and beat them small, and thou shalt make the hills as chaff." He can easily break to pieces all the obstructions which prejudice and sin, and lengthened alienation and enemies, have for centuries been extending.

The LAST GREAT TRIBULATION brings the people of

Christ into a oneness that nothing else will. That great multitude which has one voice and one song, comes from this tribulation. "After this I beheld a great multitude, which no man could number, of all nations, and kindred, and people, and tongues, stood before the throne, and before the Lamb; and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb." The time of this song is that which follows the great tribulation: "These are they which came out of the great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

On that dark passage to the full glory of the Church, it is unnecessary here to enlarge. The author has elsewhere* stated his views at length of what the Scriptures testify on this tribulation, and it forms no direct part of his present work. Like every other affliction, grievous for a season, it is fruitful for good. It will illustrate remarkably that blessed effect of sanctified trouble, "our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen." (See also Zech. xiii. 8, 9.)

Great indeed may be the trials of that quickly-coming season, so often predicted in the word of God; but the consolation and the joys of the faithful in the day of tribulation will superabound far beyond all trials. "When the name of the Lord cometh from far, burning with his anger and the burden thereof is heavy, his lips are full of indignation and his tongue as a devouring fire"—at that very time it is said of his people, "Ye shall have a song, as in the night when a holy solemnity is kept, and gladness of heart as when one goeth with a pipe to come into the mountain of the Lord, to the mighty one of Israel." How intense and close will be the union of his people amidst the increasing enmity of man!

* See the Church's trial and deliverance, or preparation for suffering for the truth, published by Baisler, and included also in the Appendix to his work on the Restoration of the Jews.

Thus we have reason to believe the union of the children of God will be furthered and advanced by, and will not be completed without the often-predicted tribulation of the last days. But the more persecution rages without, the more the elect "cry out day and night unto God," drawing nearer and nearer to Him and to each other. This well accords with the exhortation, "Stand fast in one spirit, striving together for the faith of the gospel, and in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God."

Thus persecuted and united, thus purified and prepared for glory, the Lord will find his people ready for his coming ; and having completed the number of his elect, will translate them with his saints to his heavenly kingdom, "in a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."

This is the great hope of our world. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. For we know that the whole creation groaneth and travaileth in pain together until now." And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit the redemption of our body."

It is not necessary to dwell here on what may probably take place, the total darkening of all truth for a short season in our earth on the translation of the saints to their glory. The earth for a season seems to be wholly left to the unconverted : the Jewish nation unconverted : the nations stunned with the unexpected translation of the saints, yet, like the Egyptians, full of enmity, and hating even the appearance of truth in Israel. Then for a little

period the world is full of falsehood, "truth is fallen in the street, and equity cannot enter, yea the truth faileth." Such a manifestation of error and evil seems needful to prepare for the blessedness of the full triumph of truth, and to manifest the rich grace of God in returning blessings to Israel: "Behold the darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee, and his glory shall be seen upon thee."

It is delightful to realize THE PROGRESSIVE GROWTH OF UNION, and the preparations on earth of the heavenly Jerusalem. The Church of Christ is compared in the Scripture to the building of a temple, of which believers are the lively stones. "Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Each stone is by degrees only, fitted for its place, and it is only by degrees that stone is laid upon stone in its right position. It is compared to the growth of the human body. Maintaining the truth in love, we are to "grow up into Him in all things which is the Head, even Christ, from whom the whole body fitly joined together by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love." Before the temple was built, there was a vast preparation of materials; each "stone was made ready before it was brought, so that there was neither axe, nor any tool of iron heard in the house while it was in building." So it is in this more glorious Temple. From the beginning, each lively stone has been preparing for its exact use and position. Silently and without noise, the heavenly Architect is preparing lively stone after lively stone, exactly fitted for its place in his glorious temple. Not one is lost, each is gathered safely and placed surely, and at last "he shall bring forth the head-stone thereof with shoutings, crying, Grace, grace unto it!"

There is a progress of truth in the whole Church and in each individual Christian, as well as an increase of the lovers of the truth. Religion has indeed always been

from the beginning one ; the heart of a sinner, under a Divine influence, returning to a reconciled Father through a Mediator. But this has been unfolding and enlarging, and confirming, from age to age. We see it in the Creeds of the Churches, from the Apostles' Creed to the full Confessions of Faith at the Reformation. Fresh truths to unite the children of God have ever been beaming forth from the great light of his Word which God has given us ; and while for a time they may have increased controversy, in the issue they have been established, and have more united the children of God in a fuller acknowledgment of the truth. It is our privilege and our duty to "grow in grace and in the knowledge of our Lord Jesus Christ."

And we may learn the same blessed fact in the increase of the numbers of the Lord's people ; first, almost the single family of Abraham, then the nation of Israel, then its diffusion in the Roman empire, and now its spreading abroad in every land.

And oh, let us exult in the thought, nothing is lost of all the Lord's past love to his people. They are taken away indeed one by one, they seem removed from us, but they are only gathered as jewels for the crown of glory, as precious stones for the heavenly Jerusalem ; and the day is just at hand "when the Lord Jesus shall be revealed from heaven, and for ever glorified in his saints and admired in all them that believe."

There is now in heaven a perfect unity in an orderly gradation of ranks ; angels and archangels, cherubim and seraphim, principalities and powers, thrones and dominions, have each their glorious office, and yet with this order of degrees such a perfect unity and bliss, that a jarring note from one of their golden harps never interrupts the perfect harmony. Day and night they cease not to glorify God with one mind and one song, ever crying out, "Holy, holy, holy, is the Lord of hosts." When the foundations of the earth were laid, "the morning stars sang together, and all the sons of God shouted for joy : God saw everything that he had made, and behold, it was very good."

But sin entered and marred this good creation; and for 6,000 years, sin has been manifesting its exceeding sinfulness, and separating earth from heaven. But Jesus "shall not fail, nor be discouraged, till he have set judgment in the earth, and the Isles shall wait for his law." It pleases the Father by *him* to reconcile "all things unto himself, whether they be things in earth or things in heaven." His own prayer, "Hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven," is hastening to its accomplishment. As the still waters furnish a full reflection of the heavens above, so will the new earth, in all its variety and unity, beauty and harmony, be a full reflection of the new heavens.

"There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory;" and so it will be in the resurrection of the just. Oh blessed time, when they that be wise "shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." It is advancing day by day, and every fresh convert to Christ hastens the completion of the number of his elect.

CHAP. VI.

THE PERFECTION OF THIS UNION YET TO COME.

This Divine union, is, however, only to be perfected in the heavenly glory. We may see this in the progress of the Book of Revelation. We have, first, the four living creatures and the twenty-four elders praising God for redeeming love; we have then 144,000 sealed out of the tribes; we have then an innumerable company gathered out of all nations; we have then the armies following Christ,

the Word of God, and sharing his triumphs and reigning with him. But when we come to the closing description, all these numbers are merged in one glorious and perfect unity. When the new heavens and the new earth are completed, and there is no more sea, John has a last vision of the heavenly and everlasting kingdom, and beholds the bride, the Lamb's wife, in completed beauty and unity. The angel shows him that "great city, the holy Jerusalem, descending out of heaven, from God, having the glory of God," with excellences and perfections wholly Divine and complete.

Mr. M'Neile well observes on the prayer of our Lord for the unity of his people:—

'He prays not for those who shall believe upon him in any one country, or in any one age; but for all who shall believe on him in all countries and all ages, so long as he is an object of faith, that is, until his coming again, when faith shall be changed into sight.

'The period contemplated in this prayer has not yet arrived, because the persons prayed for, are not all, as yet, in existence. This is characteristic of Him who utters the prayer, of Him who sees the end from the beginning, whose truly catholic mind could not be localized or circumscribed by any temporary or any local interests in his church, and whose soul cannot be satisfied in the result of its travail, until the last of the living stones that are to compose his temple, shall be set upon their appointed places, polished into the reflection of his image, and the head-stone brought out with consecrating shouts of "Grace, grace, unto it."

'The unity for which he prays is a future unity. This is proved by the reason just now assigned—many of the persons included in this prayer are born in the flesh, and not yet born again of God; some have fallen asleep in the faith; their spirits, absent from the body, are present with the Lord, and their bodies are mouldering in the dust. The prayer includes them all. Their unity, that is, their visible unity, is clearly, under existing circumstances, impossible; a unity they have certainly, but it is only in the mind and

purpose of Him who calls things that are not, as though they were, and in no other sense.

'When all these shall be ready; when all who *shall* believe on Him *have* believed on Him, then—but possibly not till then—shall the perfected unity anticipated in this prayer be manifested to the world! Then they shall be all one in Christ! Every one of them shall then have the mind in him which was in Christ Jesus; and the body of every one of them shall be changed and fashioned after the similitude of Christ's own body! This is what St. Paul calls "the manifestation of the sons of God:" for which he says, "the whole creation is waiting, groaning, and travailing in pain" until now; "and even we ourselves," he adds, "who have the first fruits of the Spirit," do "groan within ourselves, waiting for the adoption, to wit, the redemption of the body."'

THE FRUITS OF THIS UNION IN THE FUTURE STATE are glorious indeed. "In the ages to come, the dispensation of the fulness of time," God will have accomplished his purpose of gathering "together in one, all things in Christ, both which are in heaven and which are on earth, even in him." On the resurrection of the saints is completed "the general assembly and Church of the first-born whose names are written in heaven;" those who are begotten to be "a kind of first-fruits of his creatures," who are "redeemed from among men to be the first-fruits unto God and the Lamb," in perfected unity, altogether like "the first-begotten from the dead," their great Lord, the King of saints. "When he shall appear, we shall be like him, for we shall see him as he is."

The first resurrection is followed by the judgment of the saints according to their works, and the assigning to them their reward; as we shall more at length consider in the next part; and then by the return of the Lord from heaven with his saints, to subdue his enemies and to establish HIS MILLENNIAL KINGDOM. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of

God and of Christ, and shall reign with him a thousand years."

Here is a further fruit, then, of the prayer of our Redeemer. The resurrection of the dead saints, and the change of the living saints, the glory given to each, and their reigning for this lengthened period, with the judgments which shall have consumed his open enemies, will be an irresistible evidence of the reality, the oneness, and the blessedness of the people of Christ in every age. This unity is not of one nation, but of all nations ; not of one generation, but of all generations ; and it will at length effectually convince the whole world of the Divine mission of Christ. So after the prediction in Zechariah, " the Lord my God shall come and all the saints with thee ; " we read, " and the Lord shall be king over all the earth. In that day there shall be one Lord, and his name one." The Jewish nation shall be all righteous, and the earth shall be filled with righteousness, " and the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea."

Yet the harmony and union of the millennial kingdom shall be broken by one more manifestation of the corruption of man, and the deceived nations shall come against those who remain faithful to God, " the camp of the saints and the beloved city."

All the wicked shall finally then be judged, and for ever be separated from the righteous, and " the new heavens and new earth wherein dwelleth righteousness," for which we are looking, will be perfected for ever.

In these new heavens and new earth we shall see THE EVERLASTING FRUIT OF THIS UNION, and the PERFECTED COMPLETION OF THIS SUBLIME PRAYER OF OUR LORD. The full description of the unity and perfection of the Church is given in the minute detail of the glories of the Holy Jerusalem descending out of heaven from God. Its effects upon the nations of the earth for ever is also mentioned : " I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it. And the

city had no need of the sun, neither of the moon to shine in it : for the glory of God did lighten it, and the Lamb is the light thereof ; and the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honour into it." It is further added, of the servants of God and the Lamb, " They shall see his face, and his name shall be in their foreheads, and there shall be no night there, for the Lord God giveth them light, and they shall reign for ever and ever." Oh glorious and everlasting issue of believing on Jesus and joining ourselves to his people here below ; of an union begun upon earth and thus perfected in a heavenly and everlasting kingdom, in which we " reign over the earth as kings and priests unto God and the Father," and through us the world itself shall be blessed for ever. Well may the apostle say, " Unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus throughout all ages, world without end :" or more literally, throughout all the generations of the age of ages. " Amen."

The perfected communion and fellowship of human beings with each other, after which there have been so many struggles and vain attempts here below, will then be completely accomplished. All the members of Christ will then be perfected in one body, and have complete sympathy with each other. The whole Church of Christ will be one glorious Bride, the Lamb's wife : one heavenly city, the holy Jerusalem. Each part will be perfectly united to the whole, and fulfil its office for the good of the whole, and be in its perfection essentially completing the happiness of the whole, so that without each part the whole would not be perfect.

Oh that those who are spending their talents and strength to attain this in their own wisdom, would submit to their heavenly Father's wisdom, and see that he has made perfect provision for those longings of their soul after perfected fellowship, which, while men reject his wisdom, can never be accomplished ! Then would they cease to

commit the two evils which call forth the astonishment and horror of heaven. "Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord, for my people have committed two evils: they have forsaken me the fountain of living waters, and hewed out cisterns, broken cisterns that can hold no water."

But the invitation even to such is yet given. "Thou hast played the harlot with many lovers, yet return again to me, saith the Lord." Reader, it is addressed to thee, O seek the Lord and his loving-kindness, and thou mayest yet partake of the perfected glory, communion, and everlasting joy of his people.

This subject is full of practical lessons.

1. Let us distinctly discern WHAT IT IS UNITES US WITH ALL REAL CHRISTIANS, our fellow-heirs in the kingdom of heaven. It is "the truth as it is in Jesus." It is Jesus and faith in him. Wherever there is a soul resting on God's word, believing in Jesus, trusting only in him, to whom Jesus is precious, and who glories in his name, there is one united to Jesus, loving him and his people and all men for his sake, and so indissolubly united to all who believe in Him. Our Lord Jesus Christ, He, and He only, is the grand centre of attraction and union. It is not episcopal ordination in unbrokeu succession; it is not a peculiar form of liturgy; it is not the sacraments administered by certain persons, nor is it the various peculiarities in opposition to these, which any denomination may make their glory, that distinguishes the true Church of Christ—Jesus, Jesus only, the sum and substance of the Scriptures; faith in him, living, purifying faith, working by love aud overcoming the world, here is the mark which is upon every Christian; here is the bond which unites him with his fellow-Christians. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." We all "have access by faith into this grace wherein we stand. As many as received him, to them gave he power to become the sons of God, even to them that believe on his

name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." Oh would you be united to the blessed company of which we have been speaking, delay not to come, immediately, with all your load of guilt, to the precious Saviour. Continually he "waits to be gracious" to us and to welcome returning sinners. He will give you his Spirit, he will shew you his truth, and thus he will unite you to his people, and he will prepare you for his glory. He will pray for you and hold up your goings in his paths, and never leave you nor forsake you. Let me commend this great, this dear Redeemer to every reader. I know him to be full of power, full of pity, full of love. I have myself experienced his grace all through my life. He is to me a tried Saviour. How heartily then can I beseech you "to taste and see that the Lord is good."

2. Let us LEARN TO ACT IN HARMONY WITH THE PRAYER OF OUR LORD. Does Jesus thus really desire that all that believe in him should be one, and has that prayer such an issue of glory? let us then carefully shun all dividing courses. Remember the tender, earnest direction of St. Paul; "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in one mind and in the same judgment." Let us study more incessantly that blessed book, which is all truth from beginning to end, and each jot and tittle of that truth is uniting us to all our fellow-Christians, and that for ever. How clear St. John makes this, in his opening address to the Elect Lady and her children; saying, "Whom I love in the truth; and not I only, but also all they that have known the truth; for the truth's sake which dwelleth in us, and shall be with us for ever." Let us delight to associate with real believers, and walk with them, as far as God gives us light, through his Word, remembering the rule, "whereto we have already attained, let us walk by the same rule, let us mind the same thing;" in the full hope that if there be differences,

and in anything we be otherwise minded, "God shall reveal even this unto you." The highest, the crowning beatitude of the seven is, "Blessed are the peacemakers, for they shall be called the children of God." Let us, therefore, follow after,—however they may seem to elude our grasp, —"let us follow after the things which make for peace, and things wherewith one may edify another." If any man be strong, let him remember, "we that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one please his neighbour, for his good to edification."

In our most earnest contentions for the truth,—and it is our plain duty to "contend earnestly for the faith once delivered to the saints," and to testify plainly against error, —let nothing be inconsistent with the tender love of Jesus. After the most solemn testimony against the errors of Scribes and Pharisees, our Saviour still expressed the strongest desires for the opportunity of showing them the most protecting and comforting care : "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." And in a similar spirit the martyr Stephen, after speaking the truth with the utmost plainness, yet loved his enemies and murderers so much, as to breathe out his expiring soul with a prayer in their behalf.

Uniformity of worship, and discipline, and external order, may be pressed beyond scriptural bounds. They have their importance, and ought not to be lightly broken in upon. Our 34th Article states, with the usual wisdom and moderation of our articles, "Whosoever, through his private judgment, willingly and purposely, openly breaks the traditions and ceremonies of the church, which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly (that others may fear to do the like), as he that offends against the common order of the church, and hurts the authority of the magistrate, and wounds the consciences of the weak brethren." Let it be proved that anything is con-

trary to the word of God, and it is condemned at once by the Articles of the Church of England. It is true that conscience on this very point is pleaded by those who separate from that church. Yet humility and a subjection to one another in things of minor importance are absolutely essential to peace and union, (Ephes. v. 21 ; Phil. ii. 2, 3 : 1 Peter v. 5), and we have all need to watch against needless impositions on the one hand, and on the other against mere scruples of conscience. The Lord will finally judge and determine on our uprightness in this respect before him.

We are not in the meanwhile likely to arrive at union now by urging outward uniformity : let us rather dwell on the great things in which we are united, and walk according to them. This is the scriptural method to bring us to unity in those things in which we differ. (Phil. iii. 15—17.) Very soon, at our Lord's return, the visible unity, the perfect order, and the full glory of the church will be manifested to all the earth. (Rev. xxi)

3. Let us consider that STRANGERS AND FOREIGNERS ARE ESPECIALLY COMMENDED TO US BY MANY AFFECTING MOTIVES. We ourselves were once aliens from the family of Christ, " strangers from the covenant of promise ; " but " now in Christ Jesus, we who sometime were afar off, are made nigh by the blood of Christ : now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God." If God has shown such grace to us, shall not we rejoice to show grace to others ? They are brethren in Christ, our own brethren in the Lord, labouring, under immense disadvantages and difficulties, to impart to their countrymen, sunk in infidelity and popery, the blessings of the Gospel of Christ. They are strangers also ; " Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." Oh how sweet will it be at the last to hear Jesus say, " When I was a stranger, ye took me in : inasmuch as ye did it to one of the least of these my brethren, ye did it unto me." Oh let this double plea, brethren, among strangers, touch our hearts.

4. Let us also take A JUST VIEW OF THE MAGNITUDE OF THE OBJECT OF UNION WITH OUR FELLOW-CHRISTIANS EVERY WHERE, and especially with those FOREIGN CHURCHES, which are one with us in Christ. Every Christian means of extending, deepening, and strengthening the union of the Protestant Churches of Christ, in times of great danger, is most desirable. The season is peculiarly important, Popery is more and more braving all the scorn of intellectual men, and more and more showing its true character to all men of scriptural knowledge, as we may see in the Charge of the Archbishop of Lyons and in works published at Rome: of this I will give the proofs in an appendix of extracts from recent sources. In the meanwhile openings to do good on the continent are multiplying. A pious friend writes to me from Lyons, 'There is much to be done in France for the propagation of the Gospel, and I am often astonished at the comparative apathy of my fellow-Christians on this subject. Did they know how good an opportunity they *now* have for preaching the truth as it is in Jesus, both from the general liberality of the Government, and the preparedness of people's minds for the glad tidings; and could they foresee the fierce opposition that is brewing among the French Romish clergy, and anticipate the storm that will sooner or later (I think not many years hence) break over our heads, I cannot but think that they would put more life in their efforts in behalf of France and its Christian missions, and make greater sacrifices to insure the success of those Societies, labouring with so much zeal to diffuse Christian knowledge over Europe.'

See on every side the unclean spirits of infidelity, popery, and lawlessness all abroad, gathering together the kings of the earth to the battle of that great day of God Almighty. Everywhere the people of Christ have mighty foes to contend with; how important it is that they should combine and unite, and call in all their strength for the battle. While the continental kingdoms fought alone, or only two or three united against Bonaparte; or while he could range

many of those kingdoms as his allies under his banners, he triumphed; but as each fresh kingdom joined the hosts arrayed against him, he sank before them, and when they more entirely united, they completely overcame him. Let us learn, then, that our strength against Antichrist and all his innumerable followers, for our more important war in defence of the great Protestant truths of the gospel of Christ, is in the union of the Protestant churches. It is a real advantage and privilege to ourselves to aid them, that by them we also may be strengthened. We have common enemies, infidelity, Popery, and lawlessness; the victories of the foreign Protestant churches are our victories, their success is our success, their failure and defeat is our failure and defeat. This was the policy of the reign of Elizabeth; and as England has favoured Protestantism, England has ever been blessed of God. But our aim is yet higher: we seek in this not only the blessedness of our own country, not only the prosperity of the Christian Church now, but, as our Lord's prayer may here teach us, the best welfare of the whole world. In promoting the union of the churches, we hasten the time when the world shall believe in the Lord Jesus as its Saviour, and all nations shall call him blessed. Already the interchange of Christian feeling has been full of benefit. It is a privilege to have communion with such men as Monod and Grandpierre, Gaussen and D'Aubigné, Tholuck and Krummacher; and to fight with them against every form of apostacy, error, and sin, and strive with them for the great and saving, the holy and precious truths of the gospel of Christ. Already multitudes have been rescued from papal darkness and superstition. The communion which animated the Reformers is revived; the hands of faithful brethren are strengthened; the love of the churches is cemented and enlarged; and the name of Christ, our one Redeemer and Lord, is glorified. It furnishes also just the counteraction needed to that widely-diffused unclean spirit of the false prophet, now polluting our own Church, which idolizes outward uniformity, an unbroken succession in episcopal orders, anti-

quity, human traditions, and many of the main elements of Popery. The foreign Protestant churches, surrounded on every side with Popery, and continually assailed by it, are less in danger of tampering with the apostacy; and union with them will be our preservation. We see living, prosperous, and effective churches of Christ, without those outward things in which so many place the strength of the ministry, and the existence of a true church. We see that the best divines of our Church, including our Reformers themselves, had close union with them, and learned much from them. Thus we too shall be preserved from idolizing circumstantials as if they were essentials, and brought to see more distinctly what are the great truths of the glorious gospel of Christ.

Let us LOOK FORWARD IN JOYFUL ANTICIPATION TO THE FUTURE FULL UNION AND GLORY. Now we behold, on every side, a disquieted troubled scene, both in the world and in the Church. "Men's hearts are failing them for fear of those things that are coming to pass." But this is the very time in which our Saviour charges us: "Lift up your heads, for your redemption draweth nigh." First, indeed, we must expect trials to be multiplied; divisions to be increased; everything to be broken; "every plant which" our "Heavenly Father has not planted" to be "rooted up." But all these things, full of darkness to the world, are full of light to the Church. They prepare the way for Christians knowing each other better, coming out from the things which separate them, clinging more closely to each other, acknowledging each other's graces, and loving each other more fervently. They open out to them the fulness of Divine truth, as a light shining in a dark place. They enable them more simply to rely on the Divine testimony, and hope for the coming glory. And oh how great that glory will be! The words which follow my text are, "And the glory which thou gavest me I have given them, that they may be one, even as we are one;" or, as it is elsewhere illustrated by our Lord, "To him that overcometh will I grant to sit with me in my throne, even

as I also overcame, and am set down with my Father in his throne." Our body will be fashioned like unto his glorious body ; we shall sit down at the marriage-supper of the Lamb ; we shall reign with him for ever and ever. Every act of love rendered now to a disciple in the name of Christ shall receive its reward. They cannot now recompense us, but we shall be "recompensed at the resurrection of the just," by the unutterable joy of having helped his people in their way thither. They shall be our joy and crown in the day of Christ, and not a sacrifice for his name's sake shall fail of a return of blessing, while we together magnify one Saviour through eternity.

PART III.

THE REWARD OF WORKS AT THE COMING OF CHRIST.

CHAP. I.

THE COMING OF THE LORD JESUS CHRIST, AND THE RESURRECTION OF THE SAINTS.

HAVING dwelt hitherto on what are rather the preparations for our coming glory, the progress of truth and love, than the glory itself, let us proceed to consider that quickly coming day, when God will openly disclose from the judgment-seat whether we have received his truth, and been united in love to his people, and will recompense every of faith and love.

The promised glory of the Church of Christ is connected with the return of our Lord from heaven. In believing the word of Christ, in looking for his coming, in previous waiting and preparation for it, and in growing meetness for the inheritance of the saints in light, are our present blessedness and glory. This blessedness now, though a kingdom full of righteousness, peace, and joy in the Holy Ghost, is only a spiritual kingdom, invisible to the world, but it is a vast and accumulating preparation for the future visible and heavenly kingdom yet to be established. Rev. xi. 15. The return of the Lord Jesus Christ from heaven

is one great object of faith continually set before us in the New Testament. He first came, "not to judge the world, but to save the world." John xii. 47. For this he took upon him our nature, instructed us in the way of life, atoned for our guilt, rose and reigns on high, and still intercedes and sends his Spirit. But he comes next "to judge the quick and dead at his appearing and his kingdom." When the seventh angel sounds his trumpet, the mystery of God is finished. Rev. x. 7. It is completed in the glorious resurrection of the dead saints, and the change of the living saints, and their being caught up to Christ, (1 Cor. xv. 51 ; 1 Thess. iv. 17,) and the union of the elect from both Jews and Gentiles, (Eph. iii. 4—9,) and the marriage of the Lamb with his elect bride the Church. Eph. v. 31, 32 ; Rev. xix. 7.

The resurrection of the saints is immediately connected with the coming of Christ from heaven, (Matt. xxiv. 30, 31 ; 1 Thess. iv. 16, 17.) That personal coming of our Lord from heaven to judge mankind and reign over the earth, 2 Tim. iv. 1. is the great event which puts an end to the present dispensation of grace and forbearance with transgressors, Rom. ii. 1—16, and brings in the reign of righteousness. It is the event to which our eyes should be constantly directed, and for which we should always be looking with earnest desire and diligent preparation. The passages of the New Testament directing us to this state of mind are very numerous.

This has been the duty of the Church in every age ; for there has been no prophecy so plainly revealing the time, and so understood by the Church in any past age, as might hinder any Christian from this expectation in his day. True it is, that dates were given, but they were purposely veiled in mystical numbers, that the Church might never be without this blessed hope, and that countless multitudes, accounting the long-suffering of our God salvation, might obtain its endless glories.

The suddenness of this great event is brought before us in many varied expressions. "Behold I come as a thief ;

Surely I come quickly."—"As a snare shall it come on all them that dwell on the face of the whole earth;"—"as the lightning that lighteneth out of one part of the heaven shineth unto the other part of heaven, so shall also the Son of man be in his day." It is compared to the surprise with which the deluge overwhelmed the antediluvian world, and the swift destruction that came upon Sodom when Lot had left the city.

I would not here enter into chronological dates; on which (as has been noticed in a former work, see Restoration of the Jews), our ignorance and the purposed obscurity of the mystical numbers, and the uncertainty of chronology itself ever calls us to speak with hesitation and real diffidence. Everything that we know respecting them is calculated to increase our conviction that the time of the Lord's return is near at hand.*

There is a peculiarity in the Apostle's expressions to the Corinthians, which may throw some light on the nearness of the time. He says, "Behold, I show you a mystery, We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised." In what view does he call this trumpet the last trumpet? If we compare the events which take place at the sounding of the seventh trumpet in the Book of Revelation, we shall find that they are the same events which take place at the coming of Christ; the establishment of his kingdom, the day of his wrath, the judgment of the dead, the reward of his saints, and the destruction of the wicked. See Rev. xi. 15—18.

The *last* trumpet in 1 Cor. xv. may or may not have been designed by the Spirit of God (the one author of the whole sacred volume) to point out the sounding of the preceding trumpets, as set before us in the Revelation. This is not improbable if we suppose St. Paul as well as St. John to have been divinely taught, that the siege of Jericho was a

* See the Chapter on Chronological Prophecies in the Author's "Practical Guide to the Prophecies."

type of the fall of the mystical Babylon, and the sounding of the trumpets on the seventh day, the immediate precursor of the fall of that city. But be it so or not,* we have seen the events predicted in the six first trumpets already fulfilled: the sixth trumpet contains the predictions of the rise and fall of Turkey, of the Reformation, and of the judgments on Popery at the French Revolution, and concludes with the ending of the Mahomedan woe. The events of the seventh trumpet are parallel with those of the last trumpet. We must therefore be near the resurrection and reward of the saints; they follow with the close of the second woe, and are connected with the third woe, or judgment-day. There is enough both in the signs of the times, and the word of prophecy, to call forth and quicken our utmost diligence, if that we may "by any means attain unto the resurrection of the dead."

The resurrection is eminently the gathering together of all the saints. (Gen. xlix. 10. Matt. xxiv. 31. Eph. i. 13. 1 Thess. iii. 13. 2 Thess. ii. 1.) Other events affect particular generations, or only by consequence all generations, but this, the result of all previous dispensations, affects directly and at once all generations from Abel the first sufferer, to the last saint, born of God, before our Lord returns. It personally concerns every child of God, and is the completion of God's elect. This oneness of time in the resurrection, greatly adds to the blessedness of the whole; for all delight in each others' joy and blessedness.

The spirits of the faithful are now indeed with Christ in Paradise (Luke xxiii. 43. Phil. i. 23.) in great joy and peace, and rest. But their happiness is incomplete without their resurrection-bodies. They have not the capabilities of usefulness, of glorifying God, and of full enjoyment which they will have, when they are raised from the dead

* Milton seems to connect the sounding of the last trumpet with the sounding of the trumpet at Horeb and Sinai. Exod. xix. 19.

'he blew
His trumpet, heard in Horeb since perhaps
When God descended, and perhaps once more
To sound at general doom.'—*Par. Lost, Book IX.*

and enter on the offices of their royal priesthood. (Rev. v. 10.) "They without us are not to be made perfect"—but we are all made perfect together.

Wonderful iudeed is the preparation for their heavenly calling. Their bodies decay and corrupt. They mingle with the dust; the different particles may be scattered far and wide, yet the identity of body from the same seed, as in the grain sown in the earth, will never be lost sight of by Him who is everywhere present. The world is full of striking emblems of this. Each spring rises out of each winter, each day from each night, each awakening from each sleep, each birth from each womb, each blade from each grain, each flower from each bud, each butterfly from each chrysalis, as if to repeat constantly in our ears, 'There is a resurrection from the grave.' The same omnipotent hand which formed each human being in successive stages from age to age, will in one and the same instant put forth its divine energy, in quickening the remnant of each sleeping body, and bringing them at one and the same moment from every clime, every region, and every period, into the vast and glorious general assembly and church of the first-born.

The fact of the resurrection of the body is so clearly revealed (Job xix. 25—27. Dan. xii. 2. Matt. xxii. 31, 32. John v. 28, 29. 1 Cor. xv. &c.) that the attempts of a subtle criticism in Professor Bush's Anastasis, to revive the errors of Hymenæus and Philetus (2 Tim. ii. 18.) need not be noticed here. It is the grand manifestation of divine power. (Phil. iii. 21.)

There are indeed two resurrections that are distinct in point of time, as we find intimated in various parts of Scripture, and clearly and fully set before us in the 20th chapter of Revelation; but the righteous only are personally and immediately interested in the first resurrection. There is the resurrection of the just and of the unjust; (Acts xxiv. 15.) the resurrection unto life and the resurrectiou unto damnation. (John v. 29.) We learn in Rev.

xx. 4—6, and 12—14, that there will be a thousand years between these two resurrections.

Our subject only calls us to attend to the resurrection of the saints, which takes place at the coming of our Lord Jesus Christ. "By man came also the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive. But every man in his own order. Christ the first-fruits, afterward they that are Christ's at his coming."

The resurrection of the saints has connected with it an all-important event to the saints then living on the earth, their change and happy translation at the same time. There is an order indeed as it regards the living and the dead saints: the dead saints are first raised, and then the living saints, all changed (1 Cor. xv. 51.) but there is no lengthened interval, all takes place with the most joyful rapidity, "in a moment, in the twinkling of an eye." ver. 52. While the saints are viewing the resurrection of the dead, the wondrous transformation begins to bless them also. "This we say unto you, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep: for the Lord himself shall descend from heaven with a shout, with the voice of the Archaugel and with the trump of God, then we which are alive and remain, (περιλειπομενοι those left when many are dead, the expression seems to intimate the fearful persecutions and tribulations through which the Church has passed, leaving but remnants behind them,) shall be caught up together with them in the clouds to meet the Lord in the air." 1 Thess. iv. 15—17.

But what is the nature of the risen body, and of that of the changed saints? The Scriptures often dwell upon it to convey some ideas of what "eye hath not seen nor ear heard, neither have entered into the heart of man—the things which God hath prepared for them that love him" —but "which God hath revealed unto us by his Spirit."

Even now "Christians have their "conversation in heaven, and are raised up together, and made to sit together in heavenly places in Christ Jesus." Even now they

"are come unto Mount Zion, the city of the living God and the heavenly Jerusalem." But all their blessedness and glory is now spiritual; they live a risen life, in faith, hope, and love. Then will be that "manifestation of the sons of God" for which all creation is waiting.

The liveliest exhibition of it was in the transfiguration of Christ on the Mount, when Moses and Elias appeared with him in glory. Christians are now "looking for the Lord Jesus Christ" to come from heaven, in the assurance that he "shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

The difference between our present bodies and our glorified bodies is illustrated at large in the Epistle to the Corinthians, 1 Cor. xv. 35—50. Nothing of present weakness, sickness or infirmity will be left. We may see some of the peculiarities of the risen body in the visits of angels to our earth. They assumed a human body and made it visible or disappeared just as they wished. They ate and drank with man. We shall "be equal with the angels." We see the same powers in our Saviour's risen body. He could transport himself instantly from place to place, appear in a room where doors were closed, and disappear. The body raised is a spiritual body, an incorruptible body, a glorious body, a powerful body. The righteous "shine as the sun in the kingdom of their Father, and as the stars for ever and ever; and as one star differeth from another star in glory, so also is the resurrection of the dead."

When thus raised from the dead and meeting the Lord in the air, the whole body of the saints are collected together, the judgment of their works takes place, that each one, like Daniel, may "stand in his lot at the end of his days," and the reaping may be according to the sowing. "He which soweth sparingly, shall reap also sparingly, and he which soweth bountifully shall reap also bountifully." This judgment, we will dwell upon in the following chapters.

What an unspeakably glorious, what an all-important all-thrilling event is this resurrection. Why are we all grovelling so here below, instead of by faith and heavenly-mindedness being already risen with Christ, and seeking those things which are above.

Glorious was the scene when Enoch was translated ; or when Elijah's chariot of fire and horses of fire appeared in the whirlwind, and took him to his glory ; yet more glorious was the scene, when surrounded with his disciples, the risen Saviour slowly and majestically ascended by his own power and glory before them while blessing them, and a cloud received him out of their sight. How unspeakably glorious then will be that full result of his resurrection and ascension, when crowding from every country, in glorious resurrection-bodies shining as the sun, at one and the same moment, the myriads and myriads of his saints, of every age, are all gathered into his presence, where is fulness of joy, and are ever with the Lord.

Most startling will it be to the wicked left on earth ; " there shall be two in the field, one shall be taken and the other left ; two women shall be grinding at the mill, the one shall be taken and the other left ; in that night there shall be two in one bed, one shall be taken and the other left."

But as, in the case of the deliverance from Egypt, the Egyptians were for a moment confounded by the departure of the Israelites, and then afterwards only manifested more enmity and sought to overwhelm them at the Red Sea, so we have reason to think it will be with the wicked of all nations then left on our earth, till they bring upon themselves complete and full destruction.

We will now proceed to consider the judgment of works.

CHAP. II.

THE JUDGMENT OF THE RIGHTEOUS.

UNSPEAKABLY important are all works of love now wrought in the name of the Lord Jesus, and from love to him. We have reason to fear lest, in the intense conflicts and controversies of these days, the minds of any should be turned from this peculiarly blessed fruit of real faith. I would therefore now set before you the great and animating motive which the gospel of our Lord Jesus Christ gives us in a future judgment of such works of love.

The fullest account is given of this in the twenty-fifth chapter of St. Matthew's gospel. The discourse of our Lord at that time occurs in one of the most impressive parts of God's holy word. It was spoken by our Lord just before the last supper with his disciples—just before his own agony, condemnation, and crucifixion. It was spoken by Him who is the King emphatically, the King of kings, the King of glory, when about to complete his work of redemption as the Saviour. We read at the commencement of the following chapter, that immediately after the most magnificent description of the future judgment descending from all the grandeur of that awful subject, He proceeds to foretel his own sufferings. "Ye know that after two days is the feast of the passover, and the Son of Man is betrayed to be crucified." How gracious are the words with which he welcomes his saints. "The King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Oh, how fully they exhibit his tender compassion and infinite majesty! Even on the throne of glory we see that He is still the same gracious Saviour who died for us.

The eternal state of millions of immortal souls hangs on the one sentence here quoted. It is a sentence in itself full of the richest manifestation of condescending love. Oh that his own Spirit may be largely given to every reader, so that we may be quickened to every good work.

The general view of the Church of God in all ages has been that the discourse of our Lord (Matt. xxv. 31—46) refers to the general and final judgment of all mankind, and there is abundant reason to lead us all to this conclusiou, and satisfy us with it. This is the great event here described. Our Lord presents to our view, the judgment by which He will decide the eternal state of mankind.

Difficulties in thus applying it when the passage is compared with other scriptures, have led some to a different application of it, but the difficulties appear to me to be such as admit of simple explanation.

This account of the judgment of all nations is part of a larger discourse, consisting of a prophecy, with a practical application of the duty of watchfulness ; and then of three striking parables, or descriptions of the judgment to come.

Consider THE PROPHECY WHICH OUR LORD HAD GIVEN. The disciples had come to him privately and asked him two questions—one relating to the destruction of Jerusalem, and the other to the signs of his coming, and the end of the world. Our Lord replies at large to these questions. From the 4th to the 28th verse of the 24th chapter, he gives particulars to guide them respecting the period of the destruction of Jerusalem, and their duty, and the way of safety. From the 29th verse to the end of the chapter, he enters into the second question, his coming again, and the end of the world, and confines himself to that, with the exception of the reference to the period of the destruction of Jerusalem, that all things relating to it should be fulfilled before that generation passed away ; * while he as-

* On this difficult part of the prophecy, I have been most satisfied with the following explanation given in Mr. Birks's Elements of Prophecy, p. 221—232. 'There are two distinct assertions with regard to the time of the

serts that no one, not the angels in heaven, knew the day or hour of the coming of the Son of Man. Our Lord thence gathers solemn and instructive lessons to be always watchful and prepared. "Watch therefore, for ye know not what hour your Lord doth come." He illustrates this duty, by a master watching against thieves; and by servants waiting for their Lord, telling us, "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

Oh may these solemn directions, increasing in importance continually as the time draws nearer, sink down into all our hearts; let none of us be like that evil servant, who says "in his heart, My Lord delayeth his coming." The signs of his approach are multiplying on every side, in the state of all nations, Christian, Jewish, Mahomedan, and Heathen, Papal and Protestant; may we be wise to "discern the signs of the times;" and live in the constant expectation of our Lord's speedy return.

Besides this prophecy, there are THREE STRIKING PARABLES, including this account of the last judgment, which are a farther part of the discourse delivered on the same occasion. The parables follow, and by their introduction are directly connected with the time of the said discourse. "Then (τοτε) shall the kingdom of heaven be likened unto ten virgins."

The parable of the ten virgins describes the duty and importance of preparedness for the Lord's coming. It enforces this by showing the separation at that coming of

predicted events, *Verily I say unto you, this generation shall not pass away, till all these things be fulfilled. But of that day and that hour knoweth no man, but my Father only.* These two statements bear on their face the clear marks of a decided contrast.——They answer to the two inquiries on which the discourse is founded. (Matt. xxiv. 3.) The pronouns used naturally imply that the events named in the first (the overthrow of the temple and Jerusalem,) were nearer, and that named in the second, the coming of our Lord) more distant.——The words admit of this easy paraphrase.—This very generation shall not pass away, till all these events which answer the first inquiry shall be fulfilled. The irrevocable sentence of God is pronounced against the city and temple. Heaven and earth shall pass away, but these warnings shall not be unfulfilled. But with regard to that other day of which you inquire, and the sign of Messiah's return, no man, nor is the Son himself commissioned to declare it. *Watch and pray, for ye know not when the time shall be.*

the professing people of Christ; not those having the name merely of Christians, but those who make a fair profession before men, and who have gone forth to meet the bridegroom. Two distinct classes of these are found; the wise, who enter in with him to the marriage, and the foolish, who find, too late, that they are unprepared to meet him. The foolish are not ready to go out into the midnight darkness and welcome their returning Lord; they have not the supply of Divine truth, to make their lamps burn when needed, and they are seeking it, when they ought to have possessed it, and so are shut out from the joys of the bridegroom's presence. This parable brings before us either the state of those churches which retain purity of doctrine, or of those Christians who, in the sight of the world are counted his followers; and it should be very awakening to our minds to read affecting statements of so large a proportion thus counted foolish at the last, and shut out of the heavenly glory; at least at the first appearance of the Lord.*

The parable of the talents, describes our responsibility to God for every talent, and every spiritual privilege which we have possessed. It denotes the wider judgment of all

* The eastern customs at marriages furnish illustrations of this parable. The bridegroom first comes to the house of the bride, where a nuptial benediction is pronounced. He then takes her to his own house, and gives her some refreshment, and the assembly of her relatives and friends reconduct her to her own house, where there is a further nuptial benediction. She is then reconducted to the house of her husband. In this parable the wise virgins are ready for the bridegroom at the first coming, and they enter in with him into the marriage. The foolish virgins are not ready, and are shut out of the privileges of the first coming of the bridegroom. It is not conclusive that they are wholly shut out of the marriage supper. Our Lord's words, *I know you not*, ουκ οιδα υμας—have not the addition in Matt. vii. 23, and Luke xiii. 27, *Depart from me, all ye workers of iniquity*. The state of the Philadelphian and Laodicean Churches may illustrate the difference. The Philadelphian Church has an open door of admittance, which none can shut. The Laodicean Church has a threatening, *I will spue thee out of my mouth*, and yet is not left without hope, and counsel, and exhortation, (like the counsel to go and buy oil for themselves,) to be *zealous and repent*, and a promise that if, when he stands at the door and knocks, any man hear and open, he shall sup with the bridegroom. In the prophecy of our Lord's return, there seems a brief interval between the sign of the Son of man in heaven, and his coming in the clouds of heaven. There may be peculiar privileges and advantages to those whose loins are girded, and their lights burning, (Luke xii. 37.) imparted to them when the sign of the Son of man is seen in heaven. (Matt. xxiv. 30.)

the baptised then living, who have been outwardly called Christians in name, and are found at his coming in the household of Christ, his visible church. It shows the strict account to be given of all the advantages which have been imparted to them. The abundant and immediate recompense of all faithfulness is distinctly set before us. Our Lord also then points out the intermediate state of outer darkness, into which each unprofitable servant is cast, with the sad portion that awaits him, of weeping and gnashing of teeth, till the final punishment of all the wicked at the close of the judgment.

Having thus prepared the way by describing the judgment of the living generation; our Lord proceeds to describe in one solemn, comprehensive statement THE GREAT AND LAST ACCOUNT TO BE RENDERED of all our conduct AT HIS JUDGMENT-SEAT, and the principle on which all men will be judged. It is THE FINAL APPEARANCE of all mankind before the judgment-seat of Christ. We have the gathering before him of all nations,* the full and minute investigation of their works, and that final sentence which decides their eternal state. That this is a just view of this last description will be more apparent if we consider the order in which it takes place. It follows the account of the visible separation of the faithful living at Christ's coming. It closes the whole statement of the judgment to come, and therefore naturally includes the judgment of the dead. Our Lord has stated, "that he would send his angels with a great sound of a trumpet, and they would gather together his elect." (Matt. xxiv. 31.) (See 1 Thess. iv. 16, 17. 1 Cor. xv. 52.) He had shown that the righteous would be separated from the wicked, and taken from a destruction coming upon them, similar to that of the flood; (v. 37—41.) he had declared that the faithful and wise ser-

* The term εθνος is not confined to the Gentiles as distinct from the Jews, though generally in the New Testament thus used. It is applied often to the Jews. (John xi. 48—52. Acts x. 22, &c.) I do not see that in the passage, *Before him shall be gathered all nations*, 'nations' should be referred only to Gentiles as distinct from the Jews, from the use of the words, παντα τα εθνη.

vant engaged in his appointed work, should be made ruler over all his goods; and the evil servant who neglected it, have his portion appointed with the hypocrites. (v. 42—51.) He has described the wise virgins going out to meet him, and the foolish unprepared, and shut out; he had stated that those who had occupied their talents well, would enter his joy, and that he who had neglected them, would be cast into utter darkness; and then rising in the comprehensiveness, fulness, and completeness of his description, he sums up the whole in the assurance, having reference to all the previous statement, "Before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats." The terms, therefore, here used, "before him shall be gathered all nations," refer to all the preceding descriptions of what would pass at his coming, and include the resurrection of the dead. A similar term is applied to the resurrection and to this ultimate judgment. Thus, the Apostle says to the Thessalonians, "We beseech you concerning the coming of our Lord Jesus Christ, and our gathering together unto him." We learn from the chapter before (see 2 Thess. i.) that this describes the last coming of our Lord. That the words "gathered before him" (Matt. xxv. 32.) applies to, and includes both the living and the dead, may be seen also in this discourse, where our Lord describes himself as "gathering together his elect from the four winds, from the one end of heaven to the other." Looking at the comprehensive character of the prophecy, I view "his elect" as comprehending the whole of his chosen people, from Jews and Gentiles, from the beginning. We have then in the words "before him shall be gathered all nations," a statement which comprehends in its full and large meaning the human race, including the resurrection of all the dead, and introductory to the final judgment of all mankind.

This will be apparent when we consider other prophecies. THE JUDGMENT OR PUNISHMENT OF THE WICKED LIVING AT CHRIST'S RETURN, is everywhere described as a destruc-

tion by war, and by the sword of Christ, and not by a judicial assize, in which a strict account is taken of all their actions, while the actual judgment-seat at which men will be finally judged, is reserved for a subsequent period. Thus Isaiah predicts it, "Behold the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy; his lips are full of indignation, and his tongue as a devouring fire, and his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity." (Isaiah xxx. 27—32, see also xxxi. 5, 8, 9.) He again foretels the same event thus, "Behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire, for by fire, and by his sword, will the Lord plead with all flesh, and the slain of the Lord shall be many." That we rightly apply such prophecies to the second coming of our Lord Jesus Christ from heaven is clear, from the nineteenth chapter of Revelation, where St. John thus describes his return. "I saw heaven opened, and behold a white horse, and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but he himself. And he was clothed with a vesture dipped in blood, and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron, and he treadeth the wine-press of the fierceness and wrath of Almighty God." St. John proceeds after this, to detail the awful judgments which will consume the wicked then living on the earth.

But all individuals living on the earth are neither gathered together nor destroyed at that time of punishment of living transgressors. In a passage which describes this judgment, we are told "the slain of the Lord shall be

many:" we also read, "I will send those that escape of them unto the nations; to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the Isles afar off, that have not heard my fame, neither have seen my glory, and they shall declare my glory among the Gentiles." (Isa. lxvi. 15—19.) Thus after the more openly rebellious have been destroyed, there is a remnant left, and nations that have not seen this glorious interposition of God in behalf of his people.

THE SENTENCE PRONOUNCED BY OUR LORD on the unfaithful, in the account of the judgment given in his discourse to his disciples, IS SUCH AS TO SHOW THAT IT IS THE FINAL AND ETERNAL JUDGMENT: "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." This is not the immediate sentence on the unfaithful, who are found living at the Lord's return. "It shall come to pass," says Isaiah speaking of these, "in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth, and they shall be gathered together as prisoners are gathered together in the pit, and shall be shut up in the prison, and after many days shall they be visited." Thus the wicked living at the return of the Lord are slain, and pass into Hades, and are visited with the final judgment only after a lengthened period. We have this farther opened to us in the 19th and 20th chapters of the Book of Revelation.

THE COMPREHENSIVENESS OF OUR LORD'S DISCOURSE SHOWS EQUALLY THAT IT IS THE FINAL JUDGMENT which is here described. A judgment which separates all nations under the simple division of the righteous and the wicked, and assigns to each their eternal portion, and their everlasting abode, must be referred to the great judgment-day. This is also clear, if we compare it with the account of the judgment of the dead at the close of the millennium as described. "I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life, and the dead were judged

out of those things which were written in the books, according to their works." (Rev. xx. 12.) The issue of judgment to the unfaithful is the same. "Whosoever was not found written in the book of life, was cast into the lake of fire." The scene of judgment is the same; the great white throne is erected, and the Judge sits upon it.

Hence we may distinctly see that this account of judgment given by our Lord, is the account of the last judgment.

But if so, HOW IS IT DESCRIBED AS IF THE WHOLE JUDGMENT TOOK PLACE APPARENTLY AT ONE AND THE SAME TIME? and how is it consistent with the resurrection of the saints at the return of our Lord, their being judged, and their reigning with Christ a thousand years before the rest of the dead are raised and judged, as we read in the twentieth chapter of Revelation?

The answer is simple and obvious. It is customary with the inspired writers to group unfulfilled and distant events together. We see this through all the prophecies of scripture. The events of the first and second advents, though nearly two thousand years were to intervene, are thus continually connected together.

To strengthen the moral contrast, here as elsewhere, (John v. 28, 29,) the issues of judgment, as it regards the righteous and wicked, are brought together; though comprehending a lengthened period, with the intervening millennium. We have therefore a comprehensive view of the judgment of the faithful and unfaithful quick and dead, embracing in its range the millennium, that great day of the Lord, and the final casting of the wicked into everlasting punishment. The same great events are foretold in Rev. xx.; where equally we have first the glory of the righteous and their kingdom; and then the condemnation of the wicked. Only in that chapter the subject is more expanded, and distinctly opened out to us as occupying a period of above one thousand years, commencing with the reward of the faithful, and ending with the everlasting destruction of the wicked.

It has been objected to the application of this discourse

to the last judgment, that the answer of the saints implies ignorance of their own works of love, and that this is impossible to Christians in such a situation. I do not perceive the weight of this objection. It is true that Christians will have often meditated on this account of this last judgment: it is true that they cannot be unaware that works of love done to others are accounted as done to the Lord: but it is the property of grace that the more we see of God and his glory, the more our sins and unworthiness fills our minds. When St. Paul was most devoted to the Lord, this was his view of himself; he was "forgetting those things which are behind." When Isaiah saw the Lord on his throne in his glory, he forgot all his own graces and gifts, and only cried out, "Woe is me, for I am undone, because I am a man of unclean lips." We may easily then imagine amidst all the glorious scenes of the return of our Lord, when he comes in his glory with all his holy angels, and sits upon the throne of his glory, and invites us to share it, and even recounts what we have done, the souls of the saints are so overwhelmed with the surpassing grandeur of that full revelation of the majesty of the Lord, and of that exceeding and eternal weight of glory, of that infinite condescension and love, that all their own petty works of love, full of defect and infirmity as they all are, seem to escape their recollection, in the overwhelming admiration of the glory of their king. It is just the feeling which such a glory must produce on his people, and shews that deep knowledge which the Lord has of that glory, and of the gracious character which he has given to his people, and the meetness to which they have been brought for their heavenly kingdom.

Most practical and important is this truth. As with the voice of a trumpet, it calls us always to be ready for the coming of the Lord to judgment. Realize this, and you have a peculiar power and strength given to this one great divine motive to all devotedness to the Lord, and to all labours of love in behalf of your fellow-creatures; the near, the speedy, the eternal recompence of reward for those labours.

CHAP. III.

THE GENERAL PRINCIPLE OF THE FUTURE JUDGMENT.

THE word of Christ is the great and only rule of judgment. Not the word of man; it is a small matter to be judged of man's judgment. He that judgeth is the Lord, and His word will be his rule. However ancient, however venerable, however weighty the authority of man, if it be not according to, if it be not confirmed by, the word of Christ, we are bound to reject it. "The word that I have spoken, the same," says our Lord, "shall judge you in the last day." Our constant regard, our only ultimate appeal must be, "to the law and to the testimony." Our Lord himself testifies that love to God and love to man are the chief commands. In his word we read, in an epistle full of the grace of the gospel, that to the Galatians,—"Brethren, ye have been called unto liberty, only use not liberty for an occasion of the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself." So again in a similar epistle, that to the Romans, it is said, "He that loveth another hath fulfilled the law." The law of love is the sum of that word of Christ, by which we shall be judged in the last day.

"As many as have sinned in the law shall be judged by the law." If they boast in the law and trust in their obedience, most justly will that law in its reasonableness, excellence, goodness, purity, and extent be brought against them to their condemnation. But there is an appeal from the law to the gospel. Psalm cxxx. 3, 4. The want of perfect obedience to the law of God will not therefore be the final ground of our condemnation. In respect of such

obedience, " there is none righteous, no not one :" thus in the sight of God " shall no man living be justified." The Lord Jesus has opened the kingdom of heaven to all believers. He has fulfilled the law for us, he has atoned for our guilt ; he has redeemed us from the curse of the law. Gal. iii. 13, 14. The great arrest of condemnation in the last day will not be *our*, but *his* perfect obedience to the law in our nature, and " our having believed in Jesus." John iii. 16 ; v. 24. To those who profess faith in him, the great work of judgment will proceed upon the reality, the strength, and the fruitfulness of their faith, and this will be manifested in the day of judgment, and proved by their works of love. Thus the divine eqnity in the discrimination made, will be clear as the noon-day. We see this in our Lord's account of the last judgment, and in the statement of St. James when he guards us against a dead faith. James ii. 17—26. We shall be judged, not according to the strictness of a perfect obedience to the law, but according to the truth and efficacy of a living faith in the Lord Jesus, that is, according to the gospel, (Rom. ii. 16,) or the law of liberty. James ii. 12, 13. The gospel is the wonderful provision of God's wisdom, power, and love for recovering man out of the darkness and misery of sin, and the wretchedness and isolation of selfishness, and producing in his heart that glowing love which is the fountain-head of those really good works which glorify God, benefit all our fellow-creatures, and continually make us happy. Here then is distinctly the rule of judgment, it is the word of Christ, the " royal law " of love, " the law of liberty," the gospel of the grace of God.

The great inquiry will be as to our possessing love ; real and sincere love, the fruit of faith, and the source of obedience.

Oh how important it is that we should distinctly see the nature of that judgment through which we must all pass !

1. Its character generally is that is a JUDGMENT ACCORDING TO WORKS. This great truth is continually revealed.

Thus David—"O Lord, thou renderest to every man according to his work." Thus Solomon: "God shall bring every work into judgment, with every secret thing, whether it be good or evil." Thus Jeremiah, "I the Lord search the heart, I try the reins, even to give to every man according to his ways, and according to the fruit of his doings." And our Lord himself confirms this: "The Son of Man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works." That this concerns believers and all the children of God, is clear from the apostle Paul's statement to the Corinthians. "We labour that, whether present or absent, we may be accepted of him; for we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Let nothing then in the least shake this great truth in our minds. It is the great antidote to all licentious perversions of the gospel. We must every one give account of all we have done in the body. Our present words and works, are the seed sown of a future and eternal harvest: "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

2. The nature of the works which will decide our character, will be works of love to man, evidenced in the actions of the life. "Let us not love in word, neither in tongue; but in deed, and in truth; and hereby we know that we are of the truth; and shall assure our hearts before him." Or, as it is afterwards said by the same apostle, "He that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world."

Do you ask then, If this be the ground of judgment, how is it that we are told so explicitly, that we are "justified freely by the grace of God, through the redemption that is in Christ Jesus?" How is it that we are "saved by grace

through faith, and that not of ourselves, it is the gift of God, not of works, lest any man should boast ; and that there is none other name under heaven given among men, but the name of Jesus, whereby we must be saved? I reply, justification comes by faith only, and comes by faith from first to last, but this faith is ever fruitful in all good works. Wherever there is salvation by grace, there also all saved men are the workmanship of God, created in Christ Jesus unto good works.*

Fallen sinners are quickened to do works of love, by believing in the Lord Jesus Christ ; without faith it is impossible to please God. Faith worketh by love, purifieth the heart, worketh righteousness, and overcometh the world. Faith realizes all the wonders of God's love to us, in our redemption by the blood of Christ. Then we love him because he first loved us. When we believe that God so loved us, we learn that we ought also to love one another. Faith thus does emphatically save us. It grafts us into Christ, and united to him we bear good fruit. "Make the tree good, and the fruit will be good, but if the tree be evil, his fruit will be corrupt. The tree is known by his fruit." Works of love are the fruits of faith. Without faith there are no such works. Hence you find it distinctly implied by our Lord, that all the works of love enumerated, really proceed from faith in Jesus, and love to him. "Ye did it unto me." All is of God's love. God sends his gospel to us. His grace works with it ; we first trust in Him for the free salvation already provided in Christ Jesus, and that confidence of heart towards God fills us with gratitude and love, which will be the source of

* It is important to distinguisb between God's vindication of his own attributes in the justification of a sinner, wbere tbe atonement of Christ and faith in it, are the great truths brought before us by the sacred writers, (Rom. iii. 25, 26.) ; and God's vindication of bis equity relatively, as it regards the different issues of judgment according to the different conduct of men. Tho righteous sentence passed at the last day, will be founded on their different cbaracters and actions. (John v. 29.) In this light tho future judgment bas ever been viewed by God's children : *Shall not the judge of all the earth do right?* Undoubtedly in that judgment, his equity will be manifested fully, and all sball discern his righteousness in tbe difference which he makos between the righteous and the wicked, between *him that serveth God, and him that serveth him not.*

daily obedience to all his commands; so that we become sealed with the Holy Spirit, and stamped with the beauty of the divine image. "God is love."

This is a clear and simple ground of harmony. There is a real consistency when St. Paul says, "Therefore we conclude that a man is justified by faith without the deeds of the law," with what St. James says, "ye see then how that by works a man is justified, and not by faith only." There is a perfect harmony of spirit between David's prayer, "Enter not into judgment with thy servant, for in thy sight shall no man living be justified," and St. Paul's declaration, "By him all that believe are justified from all things." Our Lord's solemn assertion, "Every idle word that man shall speak, they shall give account thereof in the day of judgment," and St. James's precept, "So speak ye, and so do, as they that shall be judged by the law of liberty," will equally help to lead the Christian to holy diligence and confidence,—that fear of God, and that perfect reliance on his goodness, which prepare the believer for the day of Christ and the heavenly kingdom.*

The charge that may be brought against sinners is twofold, 'You have transgressed the law, you have not truly believed the gospel.' The first charge is met by pleading our faith in him, and the divine promise made, that those who believe in him shall not perish, but have everlasting life. The second charge as to the reality of our faith is met by works of love, the invariable effects of faith in him. When we are burdened with sin, our only justification, peace, and comfort is in believing, and on believing we are

* In his Sermon on Justification by Faith, the anthor has discussed this subject at large. See his Occasional works, pp. 145—197. He there observed, 'Real justification comes in this life by faith only, before any of its fruits appear; and perfect and final justification in the day of jndgment by faith, with all its living frnits of righteousness in word or deed. It is clear that from first to last, *the just live by faith*, and yet they are at the last prononnced or declared just on the ground of faith, and those living works of faith by which faith is perfected. If *the just live by faith*, all the acts of that spiritual life form the ground of the final judgment that they are truly just.' Neither the Scriptures nor the Church of England know any thing of a baptismal justification irrespective of faith, or the right receiving of baptism. All persons who have committed sin, and do not believe in the Lord Jesns, are condemned, by whomsoever they may have been baptized. John iii. 18.

truly justified in the sight of God, before any good works have been done by us. (Rom. iii. iv. v.) When we are accused that our faith is not true, we are justified from this accusation by works of love, so that works of love to the people of Christ will be a full proof that we have had true and living, justifying and saving faith in Christ, (Titus iii. 4—8.) No other faith is genuine and sound, whatever outward advantages or professions there may be, but a faith which works by love. (Gal. v. 6. Matt. vii. 24.) The state of mind of the saints as ignorant of their own good deeds, and seeing no good in themselves, is deeply illustrative of that lowly view of themselves and their own works, and that glowing admiration of the grace of the Saviour, which marked their life below, and which the glories of this last judgment will so much strengthen. The state of mind of the wicked, as ignorant of their own wickedness, in want of love to others, is also deeply illustrative of that self-righteous, self-satisfied, proud, and vain-glorious state, that ignorance of God and his truth, and his Christ, which marked their life, and have become in them such inveterate habits, and have so hardened their hearts, that all the light and glories of the last judgment do not free them from vain attempts to justify themselves.

In this brief account of the day of judgment, there is no mention of the evil done by the saints: while other passages lead us to expect that no part of our conduct shall be hidden or undisclosed in that day. (2 Cor. v. 10. Eccles. xii. 14. Matt. xii. 36.) The description here given, accords with the promises of the blotting-out of our sins, "when the times of refreshing come." (Acts iii. 19. "Thou wilt cast all their sins into the depth of the sea." Micah vii. 19. It accords also with the mind of Christ, who mentions excellences, but no defect in his disciples in his last prayer, (John xvii.) and it accords with the state of mind in which the saints then are, seeing no good in themselves. In this state of things, well may their Judge become their Advocate, and righteousness and mercy

equally call for their justification; and He triumphantly illustrates both, in setting forth the good works which they had wrought.

I here enter not into the question of the future state of the moral and benevolent heathen. Let us rest in the assurance that the Judge of all the earth will do right. He will be clear when he judges, and the heavens shall declare his righteousness. Their disadvantages are many, as being "without Christ, having no hope, and without God in the world." If any are saved, it can only be by the "one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time;" or if any are made meet for heaven, it can only be by that self-same Spirit who sanctifies us, "dividing to every man severally as he will." But the scriptures are silent on the subject, and it becomes us therefore to be silent. God has yet to open the rich storehouse of his providence, displaying the wonders of his truth and righteousness and loving-kindness, and clearing all his ways to all the sons of men. Let us rejoice to trust where we cannot see, and to be assured we shall say at the last, "He hath done all things well." And let the very darkness on the subject be a quickening motive to us to labour for the salvation of those now sitting in heathen darkness, and the very shadow of death.

The principle of judgment here given, however, is of universal application. There is not a human being living on the face of the earth, who has not had the opportunity of manifesting love to his fellow-men. The presence of love "to the brethren" of Jesus Christ manifests real confidence in him, and real love to him: "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Here is the proof of living, justifying, and saving faith. Here is the effect invariably joined to it, and manifesting its reality to all men. While on the other hand, the absence of real love to our fellow-men, will be universally condemnatory in every human being.

The righteousness of God in the whole progress of judgment is more and more manifested to its final close. When our Lord comes to the sentence upon the wicked, he demonstrates the perfect equity of it, by their want of love to their fellow-men. That very character in which they seem never to have suspected themselves, real want of love to others, is proved to be their hateful character. Their love to their immediate relatives and friends, will all be found to have been a refined selfishness. They were living to themselves; they cared not for the wants, and necessities, the sorrows, and afflictions of others. You will observe in our Lord's address to them, that he changes the form of expression, by excluding the words "my brethren" in his address to them. He does not condemn them for want of love to his brethren, but for want of love to their fellow-men in affliction and distress; "Verily, I say unto you, inasmuch as ye did it not to one of the least of these, (that is, those in distress in general, and not the brethren of Christ in particular) ye did it not to me." Thus you may clearly discern that the principle of judgment is of universal application. There is no respect of persons with God, for as many as have sinned without law, shall also perish without law, and as many as have sinned in the law, shall be judged by the law; in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." The gospel will be then the rule of judgment to all men. They will be "judged by the law of liberty." (James ii. 12.)

We sometimes see persons very kind to the poor, and abundant in works of benevolence, in whom we are yet compelled to fear that, as far as we can discern, there is a real want of love to God, and so of true love to man. The apostle states this case strongly, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Though we are not called to judge such cases personally, yet we must point out to all, the danger of self-deception. Benevolence is its own reward, and there is a real luxury

in relieving the wants of others, and doing good to them. But where men are living in the full light of the gospel, and there is no conviction of our depravity, no dependence on the Lord Jesus, and no gratitude to him, they rest in self-complacent satisfaction and enjoyment, self-righteousness creeps in and taints the whole of their services (Luke xviii. 9—13; Matt. vi. 1—3; Isaiah lvii. 12.) Those in this situation are in peculiar danger (Prov. xiv. 12.) They fancy they have the very test which our Saviour gives, of acceptance in the last judgment, when they have reason to fear all their dependence is on their own works, all their kindness to others is real selfishness, and all their hope of acceptance and reward is founded on entire ignorance of God, of Christ, and of themselves. May God preserve every reader from this fatal mistake.

That any works of ours can stand the severity of God's judgment, is wholly owing to the riches of grace, which flow to us through the mediation of Christ. If God were extreme to mark what we have done, not one of us could stand before him; but God judges the secrets of men by Jesus Christ according to the gospel. The gospel opens the kingdom of heaven to all believers; the gospel declares that all works wrought in faith and love, are acceptable, and will be rewarded. "God hath spoken once, twice also have I heard this, that power belongeth unto God. Also unto thee, O Lord, belongeth mercy, for thou renderest to every man according to his works." O rich mercy, that our poor works, all defiled and stained with sin, should have any recompense of reward!

Another most important truth is brought out in this principle of judgment; the real sympathy of Christ with every human being. If any show love to his people, he says, "Ye did it unto me." If any neglect any human being, he says, "Ye did it unto me." Jesus is the second Adam; the Lord from heaven. He who commands us to love all men, and to do good to all men, has himself a real love to all men, and would not that any should perish, but that all should come to repentance. God will have all men to be

saved, and to come to the knowledge of the truth, for there is one God, and one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time. We cannot let any human being suffer through our neglect, without neglecting Christ himself: we cannot do good to any in his name, without its being accepted as done to himself.

Oh, realize the delightful thought of the sympathy of the only Son of God with every human being; of his real oneness with us! Now he reigns on his Father's throne. But by the grace of God, he tasted death for every man, and the Captain of our salvation was made perfect through sufferings. "For both he that sanctifieth, and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. Inasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death, were all their lifetime subject to bondage. For verily he took not on him the nature of angels, but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high-priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

The general redemption of all mankind is a precious doctrine of God's holy word, frequently declared, (Isaiah liii. 6. John i. 29. 2 Cor. v. 14—19. 1 Tim. ii. 6. 1 John ii. 2.) He has bought with his blood, even those who by denying him bring on themselves swift destruction. We are to proclaim, therefore, the good tidings of a free salvation to every human being. Yes, there is not, as far as we can be certain, one human being now living, on whom the day of grace has assuredly closed. We may say

to every one, God has loved you, and has yet a heart of love towards you, O turn to him. Christ died for you, he is waiting to be gracious, O believe in him. The Holy Spirit is promised to you, if you will but ask him of God. O now call for the precious gift. "Whosoever shall call on the name of the Lord shall be saved." You will partake of the salvation of the gospel, by now believing in Jesus. Look then to Christ and be saved. Call on the Father, now to draw you to Christ, by giving to you his own quickening Spirit.

This gracious Redeemer; this only Son of the Blessed, who came in our very nature; this kinsman after the flesh; who has proved his love for us, by dying for our sins; who has a real feeling with every human being; who is "afflicted in all our afflictions, and touched with a feeling of our infirmities;" he is appointed of God to be judge of all men. How equitable must be the judgment, how altogether righteous! What confidence should we place in him!

He is now on the throne of grace. He now invites the weary and heavy-laden to apply to him. With what confidence then should we go to him! The Father is ready to draw us to him; the Holy Spirit is given to them that ask. Christ will in no wise cast out him that comes to him. Let not a single reluctant heart refuse to go to him. Let him not have to say of one of you, "Ye will not come unto me that ye may have life."

And seeing that Christ has this sympathy with every human being, there is not one that we should dare despise; however feeble, he has a share in the interest of Christ: however sinful, Christ died for him; Christ would not have him perish.

But especially if any in affliction be brought before us by the providence of God, as the wounded Jew was before his fellow-men; let us not, like the Levite, and the Priest, pass by on the other side. Let us act the part of the good Samaritan, and joyfully impart our consolation.

CHAP. IV.

THE BLESSED RECOMPENSE OF TRUE CHRISTIAN LOVE.

THE rewardableness of good works is much insisted on in the word of God. In the watchful jealousy for the doctrines of grace, which the conflicts with Popery, and all self-righteous perversions of the gospel have called forth, it has been too much lost sight of. It is of immense importance to animate our hearts. Hope is our helmet in the battle with our spiritual foes. All the children of God have thus been quickened. Abraham was looking "for a city which hath foundations, whose builder and maker is God." Moses "had respect to the recompense of reward." Our Lord himself, "for the joy set before him, endured the cross." He has continually set rewards before us. "Love your enemies, and do good, and lend, hoping for nothing again, and your reward shall be great, and ye shall be the children of the highest." To every grace in the beatitudes he promises a suitable reward, and especially to suffering for his sake, telling such sufferers, "Rejoice, and be exceeding glad, for great is your reward in heaven." He assures us, that a cup of cold water, given to one of the little ones of his flock, in the name of a disciple, shall in no wise lose its reward. His apostles ever bring the same recompense before us, showing that "every man shall receive his own reward, according to his own work." Servants who serve the Lord Christ are assured, "Of the Lord ye shall receive the reward of the inheritance." And all are exhorted, "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward."

Let a poor sinner, covered over with sin and guilt, fly for refuge to the hope set before him in the gospel; let him trust in the Lord Jesus Christ with all his heart, let him live by faith in him, and Christ shall be made of God unto him, wisdom, righteousness, sanctification, and redemption. He shall be complete in Him. "Christ is the end of the law for righteousness to every one that believeth."

And so being justified by faith, and having peace with God, he receives the promise of the Spirit through faith, and all his works are thus accepted in Christ Jesus. Beautifully does our 12th Article declare, 'Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment, yet are they pleasing and acceptable to God, in Christ.' So pleasing, so acceptable, that St. Paul is bold to call such works of love "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God."

This will more clearly appear, in considering the recompense of Christian love, as set before us here, in our Lord's account of the final judgment. Notice then some particulars of the last judgment.

Solemn and glorious is the occasion when sentence is given. For six thousand years the eyes of men have been directed to the final judgment of all men. Enoch before the flood predicted it. "Behold, the Lord cometh with ten thousand of his saints to execute judgment upon all." Abraham's faith rested here, "Shall not the judge of all the earth do right?" Prophets and apostles, kings and righteous men, confessors and martyrs in every age, have set this judgment before the eyes of men. It is the promised end of all the present scene of suffering and wretchedness, the final consummation of our present trials, temptations, and afflictions. The Lord returns from heaven to earth, no longer despised and rejected of man, but with power and great glory. "The Lord Jesus shall be revealed from heaven with his mighty angels. The Son of Man shall come in the glory of his Father, with his angels,

and then shall he reward every man according to his works." This then is the solemn occasion when Christian love shall be owned and acknowledged by the Supreme Judge of all, as what he chiefly regarded in the sons of men. How calculated is this to show its unspeakable importance!

Then observe the direct benediction of Christ on those who have thus shown love to his people, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Every word is full of blessing, and full of glory. To hear those words at last will indeed be beyond all we have ever yet tasted or experienced, and in its fullest and richest meaning, "joy unspeakable, and full of glory." No sooner does the Lord himself descend from heaven, with a shout, with the voice of an Archangel, and with the trump of God; than the dead in Christ are raised first, and then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air. No sooner is the separation made by the great Shepherd; no sooner are the saints gathered from the earth and taken from among the wicked, than He meets them with words of fullest joy and blessedness. Immediately, the righteous are welcomed with these transporting words, even before their works of love are recounted. He says, "Come, ye blessed of my Father, inherit the kingdom." All the terrors of judgment are scattered, they fly away in the full joy of that everlasting kingdom, into which we are admitted. What a joyful day to them then is this day of judgment! Well may we be waiting and longing for it. Well may we be desiring the return of our Great Master and his approval. How glorious must be that kingdom which has been prepared from the foundation of the world, and to which every step in God's providence has been an increase of blessedness and glory. To be blessed of the Father, to inherit a kingdom prepared by him; oh how unspeakably ravishing this must be! "Let the heavens rejoice, and let the earth be glad: let the sea roar and the fulness thereof. Let the

field be joyful, and all that is therein. Then shall the trees of the wood rejoice before the Lord, for he cometh, for he cometh, to judge the earth. He shall judge the world with righteousness, and the people with his truth."

Notice farther the condescension of our Lord's sympathy. He comes in his glory; all the holy angels are with him: he sits on the throne of his glory: all nations are gathered before him, and yet he regards every afflicted one, whether hungry, or thirsty, stranger or naked, sick or prisoner, as a brother, nay as His own self. "Ye did it unto me." Oh how hateful every Antichristian delusion which practically denies that Christ has come in the flesh; and, supplanting our sympathising Saviour, would foist the blessed virgin on the church, without a shadow of scripture authority, as a necessary mediatrix, and a tender mother between us and the judge! What a blasphemy is this against all the sympathy, compassion, and grace of our Immanuel! He has a fellow-feeling with every sufferer. He has infinite condescension when placed on the judgment-seat; when sitting on the throne of glory. It is our precious Saviour still who bears all the glory. Yes, it is the same who is touched with a feeling of our infirmities: who can enter into all our sorrows, wants, and afflictions, with a brother's heart, and identify himself with every afflicted soul.

Then observe the distinct and special notice of every separate form of kindness and love. Nothing done for the relief of others is disregarded: hunger or thirst: friendlessness or nakedness; sickness or imprisonment—all become occasions for the manifestation of Christian love, and the very seed-plots of harvests of future glory. Oh what a cheering, comforting thought is this, that you have now such a wonderful seed-time, that you only need faith in God's word, and acting upon the direction of that word, to secure to yourselves infinitely more rich harvests than the most productive soil in our earth, even if it returned not merely a hundred-fold, but a thousand-fold, ever brought forth! Here, in its fullest sense, is realized "There is that

scattereth, and yet increaseth." "Sow to yourselves righteousness, reap in mercy." Have faith in God, and, in the strength of that faith, use day by day the occasions of kindness and love which He, in the course of his providence, invariably presents. Remember that it is the blessed issue and end of salvation by grace through faith, that we become "the workmanship of God, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Then, yet farther, observe the everlasting links of union which God thus forms, for binding his people together for ever. The saint who gives, sees, in having been disposed of God to give to the brother relieved, such springs of blessings for ever; the saint who receives sees, in the instrument which God has used for his good, such displays of divine grace, that they become endeared to each other with a strength of union, of which we can now form but a very feeble conception. The apostle leads us again and again to the thought of that deep interest which he had in the graces of those for whose benefit he laboured. "Shine as lights in the world, holding forth the word of life: that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. What is our hope, or joy, or crown of rejoicing? Are not even ye, in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." And thence in the full prospect of their speedily-returning Lord, and their own glorious resurrection, he exhorts them with such tenderness, "Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord." Thus, in the heavenly mansions, in our everlasting intercourse with each other, all acts of useful love, of sacrifice, and self-denial, become springs of mutual joy, and bonds of everlasting union with each other through eternity. We shall delight to trace up to spring-head after spring-head, these streams of gladness, rising from brethren and ministers who have blessed us, to brethren and ministers who have blessed them, to their predecessors, to reformers, martyrs, confessors, fathers,

apostles, prophets, till we come to Abraham the father of the faithful, and then proceed yet higher, and rest only in Jesus, who dwelt in the bosom of the Father from the beginning. This account of the last judgment shows us also the everlasting links of union with the Lord, who notices, and approves, and rewards every act of love, and who on this solemn occasion declares his fellowship of heart with his most afflicted and needy followers. Oh to have the approving smile of Jesus the Lord of all; to be commended by him, and then to be happy in his love for ever: the thought is overwhelming: let it send us forth with joy of heart to every work of love here below.

Then farther notice the kingdom on which they enter. "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord." A real sovereignty, a real kingdom, a real dominion over others, is ever brought before us as a part of our rich reward hereafter (Dan. vii. 18, 27; 2 Tim. ii. 12; Rev. v. 10. xx. 4; Matt. xix. 28, &c.) We shall enter on this more fully in the last part of our subject.

I would lastly notice the near approach of this blessed recompense. Our Lord in this discourse, gives us a regular succession of events, from the destruction of the temple of Jerusalem to His return. The persecutions which the apostles should undergo, the city surrounded with the Roman armies, the wrath that should come upon the Jews, their falling by the edge of the sword, and being led captive into all nations: Jerusalem being trodden down of the Gentiles, till their times were fulfilled: and then we have the sign of the Son of Man and his coming in the clouds of heaven, with power and great glory, and the separation of the righteous from the wicked, however closely connected here below, and their being taken to their reward, and the wicked overwhelmed in a destruction similar to the flood in the days of Noah. All goes on in regular succession, till this description of the last judgment. There is no intimation of any kingdom of blessedness till

the righteous hear the words: "Inherit the kingdom prepared for you from the foundation of the world." Thus the parable of the ten virgins continues the discourse: "Then shall the kingdom of heaven be likened unto ten virgins." One part is linked in with another; till the beginning of this description of the last judgment. "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."

Do not, I beseech you, put off to a distant period the idea of our Lord's second coming. Do not be misled by the idea of a thousand years yet to pass away before our Lord's return. I can perceive no scriptural warrant for such a conclusion. There is no notice whatever of it in this discourse of our Lord, nor in the prophecies generally of the New Testament. The only description of our Lord's coming from heaven in the book of Revelation is in the nineteenth chapter, before the account of the millennium in the twentieth chapter. Let nothing then interfere with the plain direction of our Lord himself; "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord when he will return from the wedding: that when he cometh, and knocketh, they may open unto him immediately. Be ye therefore ready, for the Son of Man cometh at an hour when ye think not."

Let nothing interfere with yourselves in this your day; "Looking for the Lord from heaven, even the Lord Jesus, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working, whereby he is able even to subdue all things unto himself." Be you among those who "come behind in no gift, waiting for the coming of our Lord Jesus Christ, who shall also confirm you to the end, that ye may be blameless in the day of our Lord Jesus Christ." Very few things now remain wanting to complete the signs of the times which precede his coming. Everything respecting the Papal and Mahomedan apostasy, the Jewish nation, the outward

peace, and inward troubled state of the Gentile churches, is such as our Lord had foretold in his word; and to which he has joined the admonition, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand; when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

Oh with such views how ought we in the ministry to preach the word, to be instant in season, and out of season, —to reprove, rebuke, exhort, with all long-suffering and doctrine. How ought we to redeem the time, and with redoubled diligence stir you up to every good work. The times of the Gentiles are rapidly closing. But little space is left to beseech men to be reconciled to God. May we then be very urgent with all our fellow-sinners in exhorting them to flee from the wrath to come.

How thankful should we also be for every opportunity which God in his providence may open for scattering far and wide seeds of good that may spring up hereafter! The time is very short. Let us use the world as not abusing it. Let us lay up treasure for ourselves in heaven. Every thing earthly is more than usually shaking and uncertain, and doubtful. Every thing spiritual, and charitable, and heavenly, is manifesting more and more its real excellence, and permanent blessedness. Oh let us be wise for eternity!

It may well add to this zeal, that as no work of love wrought in the name of Christ will lose its reward, there are necessarily DEGREES OF GLORY CORRESPONDING TO OUR LABOURS HERE BELOW. This is often brought before us in the Holy Scriptures. It is connected with very many of the PROMISES made to works of love. "Whatsoever a man soweth that shall he also reap: he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing, for in due season we shall reap if we faint not. He that soweth plenteously shall reap plenteously. Whosoever gives a cup of cold water only, in the name of a disciple," our Lord affirms, "Verily

I say unto you, he shall in no wise lose his reward." It is also distinctly asserted, " There is one glory of the sun, and another glory of the moon, and another glory of the stars ; for one star differeth from another star in glory ; so also is the resurrection of the dead." It is true, each vessel of mercy will be full, there will be no void in the bliss of any ; but as there are more or less honourable members in the human body, so will there be in the body of Christ, yet the least will be needful to the complete perfection of the whole.

Oh how vastly superior will this glory be to the highest earthly state ! Speaking of John the Baptist, our Lord says, " He that is least in the kingdom of heaven is greater than he." There is doubtless a state of grace and privilege under the New Testament beyond the privilege of righteousness under the Old Testament. 2 Cor. iii. 3—18. There is also " some better thing provided for us," as the Apostle states, Heb. xi. 40. Our Lord may in his words respecting John chiefly allude to the state of the glorified saints in the heavenly kingdom, as infinitely exceeding in the lowest admitted to it, the most privileged state of his most favoured servants in the present life. The distinctions however, in the glorified hosts who surround the throne ; the twenty-four elders, the living creatures, and the innumerable multitude, redeemed from every land, farther show that there are different degrees of glory. There is a distinction between the Old and the New Testament saints, that of the earlier saints being as fathers and so excelling ; that of the later saints being as children, and yet abounding in privileges and comprehensive knowledge, and so excelling. The first age of the Christian Church, as being apostolic, and having the early rain, was the highest in privilege,—but the last age, enduring the tribulation and having the latter rain, may also have a corresponding counterpart in glory. The reward according to works must however in all cases correspond to the works which God has wrought in us. All our fruitfulness is from him, and to him only will all glory be given. The

" exceeding and eternal weight of glory " must be far beyond all our poor thoughts of it in this lower land of darkness, where " we walk by faith, and not by sight " ; but every promise and revelation and hope of it, should animate us to joyful sacrifices and labours of love.

PART IV.

THE GLORIES OF THE HEAVENLY KINGDOM.

CHAP. I.

THE SUCCESSIVE STAGES OF THE HEAVENLY KINGDOM.

All that we know of that exceeding and eternal weight of glory which makes every affliction here light and but for a moment, and which may well sustain the Christian in the last tribulation, filling him then even with joy and peace, is contained in the precious volume of inspiration.

From its many testimonies to that glory, I will select one which may bring before the reader its connection with the whole Church of Christ, and the whole blessedness of that Church in the everlasting kingdom, from that chapter in the wonderful book of Revelation, which contains the minutest and fullest account we have of its glories, as follows:—"And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it." Rev. xxi. 22—24. I deeply feel that the full glory of that kingdom is really unutterable, and that there is an impossibility of

attaining, in our present state, the just comprehension of all its excellence. Yet is the subject worthy of constant contemplation. May we set our affections on things above: May the Holy Spirit himself be our greater teacher, showing us things to come.

The previous part of this work has brought before the reader the course of God's providence till the close of the judgment. The prophet, in the ninth verse of this chapter, begins a new vision, and carries us forward into eternity, and opens a boundless scene of everlasting glory. In the preceding vision of the judgment, after the sea has given up the dead, and not only the righteous, but the wicked, have stood before Christ in judgment, all things are made new, and the apostle declares, " I saw a new heaven and a new earth: for the first heaven and the first earth were passed away ; and there was no more sea." This clearly distinguishes it both from the present state of things, and from the millennial kingdom, where the sea remains till the judgment.

We have, then, a new vision opening out to us the heavenly Jerusalem and its eternal blessedness. An angel comes unto the apostle, and tells him, " Come hither, and I will show thee the bride, the Lamb's wife." This bride is then represented to him under the figure of a city. The city is described as " that great city, the holy Jerusalem, descending out of heaven from God," in its contemplated grandeur ; and the remainder of this last vision of this book reveals the eternal happiness of the saints and the full manifestation of Jehovah's glory. The words of this vision form a suitable close to the whole course of prophecy, and crown the revelations of God to the sons of men.

Before entering on this wonderful vision, it will be profitable first to review the grand outlines of God's providence, as set before us in the word of prophecy.

Our subject is so peculiarly and eminently heavenly and glorious, that the due contemplation of it cannot fail deeply to humble us. When Isaiah saw the heavenly glory,

he cried out, " Woe is me, for I am undone, because I am a man of unclean lips ; " and not till a live coal from off the altar had touched his lips, and so taken away his iniquity and purged his sin, did he offer himself to go on his mission to Israel.

In commencing, then, this subject, I desire to acknowledge before others, and to impress on my own heart and theirs, our entire dependence on Divine teaching to enable me to give, and them to receive, right instruction in these heavenly truths. Let us enter into the full meaning and force of that inspired writing, " Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Let us also be encouraged by the following assurance :— " But God hath revealed them to us by his Spirit ; for the Spirit searcheth all things, yea, the deep things of God." Let us be quickened by such a blessed truth to the most fervent prayer for the constant teaching of the Holy Ghost.

The whole design of God in redemption is summed up by the apostle in the beginning of the Epistle to the Ephesians : " His good pleasure which he purposed in himself," was, " that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth ; even in him." But in this great work there are distinct eras, each marked by its own character ; but all tending to the final issue of blessedness. We may distinguish four of these eras or successive stages.

1. The time of expectation.—This era comprehends the time from the creation to the first advent, or from the promise of the seed of the woman to bruise the head of the serpent, given in Eden, to its personal fulfilment in Him who was born of the Virgin. This was the great hope of patriarchs, judges, kings, and prophets. Thus our Lord testified of Abraham to the Jews, " Your father Abraham rejoiced to see my day : and he saw it, and was glad." Thus Jacob on his death-bed describes his state of mind,

" I have waited for thy salvation, O Lord. To him give all the prophets witness. The law and the prophets were until John ; since that time the kingdom of God is preached, and every man presseth into it." Simeon " was waiting for the consolation of Israel." Anna and others were "looking for redemption in Jerusalem." John the Baptist, as the messenger, was sent to prepare the way of Christ : and he everywhere preached, " Repent ye, for the kingdom of heaven is at hand." Thus for four thousand years the world was preparing for the first advent. Moses wrote of Christ, David in the Psalms foretold him. The Scriptures testified of him. " And when the fulness of time was come, God sent forth his Son." Thus for four thousand years there was a time of expectation.

2. THE SPIRITUAL KINGDOM, from the first to the second advent, is the next distinct era to be noticed. The King was manifested in our Lord Jesus Christ. The incarnate Saviour had now been revealed on earth ; he had fulfilled the law in our nature ; he had offered himself " a sacrifice for our sins ; " he had risen again for our justification ; he had poured out on his Church the gifts of his own Spirit, and had sent that Spirit to be the advocate and comforter of his people during his own personal absence. The time of open glory, in this period is not yet come : but a mighty work has to be wrought on earth in gathering from age to age the church of the first-born, and preparing them for their full adoption, and the visible kingdom of God yet to be established. This is often mentioned in the Scripture as " the kingdom of heaven," being the first or preparatory form of the kingdom of Christ, a kingdom distinct from the world, and founded on spiritual and heavenly principles by Christ the Lord of all. " All power," saith our Lord on his ascension, " is given unto me in heaven and earth : go ye therefore and teach all nations." The kingdom of heaven, thus founded on his ascension, is said to be " like a grain of mustard-seed, which a man took and sowed in his field ; which is indeed the least of all seeds, but when it is grown it is the greatest

among herbs." This kingdom, in its most important sense, is invisible to the eye of sense, and discerned only by faith. "The kingdom of God cometh not with observation. Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." (Luke xvii. 20, 21.) It is the entire and joyful submission of the heart unto God, "Thy people shall be made willing in the day of thy power." It is inward holiness and happiness, "The kingdom of God is righteousness, peace, and joy in the Holy Ghost." It is the calm sovereignty of peace over all our disordered affections, "Let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful." It is a real victory over the power of Satan, "If I," said our Lord, "by the Spirit of God cast out devils, no doubt the kingdom of God is come unto you." The power and strength of this kingdom has already begun to be manifested, in the subjugation of the enemies of Christ, and the progressive increase of his truth. We may see it in the destruction of Jerusalem by the Romans: "The king sent forth his armies and destroyed those murderers, and burned up their city." It is, in short, the reign of grace over sin, in the midst of a world of sinners, "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

In these things we see the nature and character of this kingdom marking its reality, power, and blessedness. Its peculiar features are, the exaltation in heaven of Christ, "the King of saints," and "of nations," seated above on his Father's throne (Rev. iii. 21); from whence he sends gifts on his people, providential judgments on his enemies, by which their power is overthrown and their wrath restrained; his regal power is exercised over the hearts of his people, who are made willing to render to him a glad service; and, in the midst of all its many enemies, the Gospel still proceeds with fresh conquests and victories, preparing the way for the final triumph of the Redeemer.

3. THE MILLENNIAL KINGDOM is a farther era to be noticed.

This is singled out for distinct observation in different parts of the Word of God. It is a time of transition from the kingdom of grace to the kingdom of glory, and partakes of the features of both those kingdoms. It is a state of probation to men upon earth, and a beginning of assured blessedness to the saints of the resurrection.

There are two main characters of this period.

(1.) It is A TIME OF PUTTING DOWN ALL THE ENEMIES OF CHRIST by the visible exercise of judgment. The apostle thus sets it before us in the Epistle to the Corinthians: "They that are Christ's" shall be made alive "at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." Everything that opposes itself to Christ will be brought into complete subjection; all his enemies shall be confounded and wholly subdued. The same visible exercise of judgment is predicted in the 19th and 20th chapters of Revelation, and more especially in the binding of Satan for a thousand years. Who can tell the happy effects of such an entire removal, for such a season, of all the temptations of him who has so long been the god of this world, and led its millions captive at his will? The Lord's victory over Satan, and his confinement for such a lengthened period, must make the millennial kingdom very glorious. But besides this, there is the open exercise of judgment in the supreme dominion of the saints, as we see in the declaration: "And I saw thrones, and they sat upon them, and judgment was given

unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years." Thus a special honour is put upon the faithful servants of Christ in this world, the scene of their shame and reproach, their sorrows and their sufferings, and what an accession of happiness and glory will this part of the judgment give! Yet, notwithstanding all, we have at the close of this reign, human wickedness bursting forth again, and thence the loosing of Satan again out of his prison for a short period, his deceiving the nations on the earth afresh, his war against the camp of the saints and the beloved city. And upon this he is put down for ever. We have distinctly described to us his destruction by fire,—the final judgment of all the dead,—the casting of "death and hell into the lake of fire," with all those "whose names are not written in the book of life." Such is the complete subjugation of all the enemies of Christ, and the visible exercise of judgment by Christ and his saints reigning with him during the millennial kingdom.

(2.) It is also A SEASON OF SPECIAL EXALTATION OF THE LORD JESUS CHRIST UPON THIS OUR EARTH. It is frequently predicted in this view. Thus the apostle tells the Hebrews, "When he bringeth in again the first-begotten into the world, he saith, And let all the angels of God worship him." Our Lord told the Jews, "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him." This time of judgment will be the time when special honour and glory shall be given by all creation to that Son, even similar to that which is given to the Father. In this view, the apostle in the Hebrews not only declares, that all the angels shall

worship him, but contrasts the glory of angels with the far higher glory of the Son. They are his ministers: "but unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom." He further contrasts the glory of angels and that of the Son, exalting Christ far above every name that is named in heaven or earth. "For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man that thou visitest him? Thou madest him a little lower than the angels. Thou crownedst him with glory and honour, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him." Such is the glorious exaltation of our Lord Jesus Christ in the very world where he was mocked and crowned with thorns, spit upon, and crucified. At his coming, on his return to our earth, "there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." And so our Lord Jesus shall be specially exalted and honoured in that which was the scene of his humiliation and abasement. Of this glory the risen saints shall partake. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." They shall be "kings and priests unto God and the Father, and live and reign with Christ a thousand years."

Such, my brethren, is the millennial kingdom, the first stage in the resurrection glory, and full happiness of the children of God.

4. THE EVERLASTING KINGDOM is the final consummation of our blessedness. "Then cometh the end." After the last judgment of the wicked, "when the dead, small and great, stand before God," and are judged according to

their works ; and the destruction of death, the last enemy ; for " death and hell shall be cast into the lake of fire ;" then the new heavens and new earth are completed, and the saints of the Most High reign for ever and ever. The special dominion of the Son in the millennial kingdom will then be laid aside ; the great object of it in the subjugation of all his enemies and his special exaltation in the scene of his humiliation having been accomplished. As the Son of David, in glorified humanity, he continues to reign for ever. As the Son of God, one with the Father, he for ever shares in the worship of the redeemed creation to the invisible Godhead. But the mediatorial kingdom being no longer needed, " the Son himself shall be subject unto him that put all things under him, that God may be all in all." " The throne of God and of the Lamb shall be " in the heavenly Jerusalem ; and the glory of the Father and of the Son inseparably combined together through eternity. Here is the last stage of the kingdom of Christ, which we shall now proceed more fully to unfold.

CHAP. II.

THE ETERNAL GLORY OF THE HEAVENLY KINGDOM.

" I SAW no temple therein : for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it : for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it : and the kings of the earth do bring their glory and honour into it."

That this description relates to the eternal state, we judge from the order of the prophecy, In the close of the last vision, the apostle had seen a new heaven and a new

earth; for the first heaven and the first earth were passed away, and there was no more sea. This follows the last judgment, when we are told the sea gave up the dead which were in it. It has been supposed, because it was stated in the 19th chapter, that "the marriage of the Lamb is come, and his wife hath made herself ready," that the description of the Bride, the Lamb's wife, in this chapter must apply to the same time. But this is no real objection to this last vision applying to the eternal state. The kingdom of David, with the conquest of the enemies of Israel, came first, and afterwards the reign of Solomon: yet both David and Solomon were clear types of our Lord. So the company of saints in these visions first appear as "armies of heaven," (Rev. xix. 14,) and share with Christ in the subjugation of his enemies, before they are fully revealed in the peaceful glory of the heavenly Jerusalem, the mansion or city of peace. Rev. xxi. 10.

Three glorious features are embodied in this description.

1. THE UNVEILED PRESENCE OF GOD AND THE LAMB.

"I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it."

While we are on earth and in our present state, distinctions of place and time in worship are needed. The Gospel frees us from the bondage of a self-righteous observance of them, but does not set them aside as means of grace and helps to communion with God. But, in this final glory, the Church triumphant is raised above all these outward forms and distinctions into direct and immediate fellowship with God. Oh! what tongue can tell, what mind conceive, the clearness, the fulness, the joy, the rich variety of blessings then to be attained.

Let us try to get some glimpse of what the Scriptures unveil. Think of their LONG PREPARATION, even from the beginning. They were in the mind and purpose of God from eternity. When our Lord bids his saints take possession, he says, "Inherit the kingdom prepared for you from the foundation of the world." The names of those who inherit this kingdom were "written in the book of

life of the Lamb slain from the foundation of the world." They were "chosen in Christ before the world" was. And, for six thousand years since, the Lord has been gathering and preparing the lively stones for this building; for six thousand years, infinite wisdom, almighty power, and boundless love, have been preparing for its blessedness and glories. The vastness of the preparations, the all-sufficiency of him who prepares, the time in which he has been at work, show that we cannot conceive of it too highly.

The excellence of the foretaste already, in THE PRESENT EXPERIENCE of Christians, assures us of the full blessedness yet to come. The Holy Spirit of promise is now "the earnest of our inheritance until the redemption of the purchased possession." The kingdom of God already "is righteousness, peace, and joy in the Holy Ghost." Christians know now the comfort of forgiven iniquity through the blood of Jesus; they glory in his blood and righteousness alone; they have received of his Holy Spirit; they have already tasted "that the Lord is good;" the light of his love has shed joy in their souls; they have experienced the consolation that is in Christ; they know the sweet feelings of love to others, and the happiness of making them happy; communion with the Father, and with his Son Jesus Christ, has filled them with holy delight; they would not exchange such joys, for all that the world calls good or great. Amidst all their trials and temptations, reproaches and difficulties, they can "rejoice with joy unspeakable and full of glory." What, then, must be the fulness of joy when every sorrow shall flee away, and every joy be perfected and eternal?

Think yet farther of THE FULL LIGHT OF KNOWLEDGE there obtained. "Now we know in part, and we prophecy in part; but when that which is perfect is come, then that which is in part shall be done away. Now we see through a glass darkly, but then face to face. Now I know in part, but then shall I know even as also I am known." It is plain from these promises, that our knowledge will be unspeakably increased. All those capacities which God has

given us for knowing and delighting in him, and his works and his ways, will be enlarged and filled; fresh light given, and then fresh love continually growing and increasing for ever. All that is now difficult and obscure, that is now dark and apparently hard and severe, will be cleared up and manifested in its true character of light and love. All that is now mysterious to us will only be found to be the deeper counsels of wisdom and goodness. "What I do, thou knowest not now, but thou shalt know hereafter."

Think again of the PERFECTION OF HOLINESS there bestowed upon us. "We shall be like him, for we shall see him as he is." Not one unclean thing there. All sin for ever abolished. Nothing that defiles there. "Then shall I be satisfied when I awake up after thy likeness: pure as he is pure; holy as he is holy; merciful as God is merciful: perfect as he is perfect;" all the fair beauty of the Lord our God shall be upon us for ever. This inward likeness to God will be joined to a spiritual body, raised in power, in glory, in incorruption, like the glorified body of Jesus; celestial, and fully capable of partaking with the purified soul of all its holy joys and happy dominion.

Think, once more, as the consummation of all, that, in this unveiled presence of God and of the Lamb, there will be the COMMUNION OF INFINITE AND EVERLASTING LOVE. The love which a parent has to a child, provided for in all its helplessness, often rescued from imminent danger, trained up from its infancy, and fitted for usefulness and happiness, how tender and endeared it is! Such delight has the Father, and such delight has the Son in each of his redeemed children. The perfect confidence and love of an affectionate child, rejoicing in the smiles of a beloved and revered father, how precious it is! but, Oh! how all these figures must fall short of this heavenly communion! Even "here, he that dwelleth in love dwelleth in God and God in him;" and, I trust, many of us have tasted all the peace, and heavenly-mindedness, and joy of such blessed feelings; but, Oh! how soon are they disturbed by temptations and trials of this life! But *there* love is the uni-

versal atmosphere of the whole heavenly kingdom. "God is love," and his people partake of this his Divine nature for ever! Oh! Christian reader, the full flow, the full joy of love! It is even now the most delightful thing God gives us here below. But to be in it and have it in us; to live in the constant assurance of unceasing love, without one partial, one selfish, one vain, one sinful feeling; to be ever in the presence, the fellowship, the participation of all the joys of the most powerful, wise, holy, and good one, the most excellent of all beings, and the most beloved of all objects; basking in the full beams of heavenly love, and diffusing those beams to others more and more; this is to experience that "the Lord God Almighty and the Lamb are the light of the heavenly Jerusalem." We are one in him and he in us. One in sharing his glory, and one in partaking of his own blessedness, realizing to the full the promise and the prayer of the Redeemer, "the glory which thou gavest me I have given them, that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one." The very title, the Lord God Almighty, shows the all-sufficiency, the covenant security, and the omnipotence, by which this blessedness is assured. The union of this title with that of the Lamb on the throne shows, also, the Divine glory of Jesus; and that all this bliss is provided through an infinite and all-sufficient atonement, and in no other way, for sinful creatures like us. Oh! let us pant after this our only proper rest; the full and all-satisfying portion of our souls.

2. THE HEAVENLY CITY ITSELF.

The whole description given by St. John of the heavenly city is full of delightful instruction, and gives us the richest hopes of the coming glory. It is as follows, Rev. xxi. 9—27, xxii. 1—5.

"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the

spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God. Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal: And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

"And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

"And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth

do bring their glory and honour into it. And the gates of it shall not be shut at all by day : for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie : but they which are written in the Lamb's book of life.

" And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse : but the throne of God and of the Lamb shall be in it ; and his servants shall serve him : and they shall see his face ; and his name shall be in their foreheads. And there shall be no night there : and they need no candle, neither light of the sun ; for the Lord God giveth them light : and they shall reign for ever and ever."

The city here spoken of is symbolical : the account of it as being 12,000 furlongs in length, breadth, and height ; as well as other particulars, clearly manifests the figurative character of the description. It signifies " the general assembly and church of the first-born ; " the true Church catholic, in contrast to her spurious counterpart, the mystical Babylon, the mother of harlots and abominations of the earth. This heavenly city is thus described in the epistle to the Hebrews —" Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels ; to the general assembly and church of the first-born."

A visible glory constantly rests upon this city. As when Moses had been in the mount, his face shone with the glory which he had witnessed ; as on the mount of transfiguration " the face of Jesus did shine as the sun, and his raiment was white as the light," so shall the saints in their

resurrection-glory "shine forth as the sun in the kingdom of their Father."

The symbols describing this city in this part of God's word are not exclusive of literal allusions; but we may see in them that the choicest gifts of creation will be then centered upon the redeemed of God, to add to their glory and blessedness.

In this description we may learn THE PERFECT COMMUNION which there will be in all parts of this heavenly society. "The city lieth four-square, and the length is as large as the breadth; and the length, and the breadth, and the height of it are equal." It is builded as a city that is compact and complete in itself; no jarring, envy, jealousy, or pride, even for a moment, have place within its borders; no breach in the walls, no unhewn stone or untempered mortar in its building. No; there is the blending together in entire unity of all saints however named here below, of every age, of every clime, of every tongue, of every period, from the creation to the return of the Lord in glory, and that in mutual joy and perfect felicity. All, all are one in the Father and the Son, and that for ever. "The names of the twelve tribes of the children of Israel" are on the gates; and "the names of the twelve apostles of the Lamb" are in the twelve foundations of the wall of the city. Oh! the full joy and perfection of this union, and the enduring blessedness of this everlasting fellowship!

From this description we may also gather THE ABUNDANCE OF SPIRITUAL GRACE. All that is precious, beautiful, honourable, and lovely, selected from all lands, brought out from the most hidden recesses or the most distant regions, is there gathered together. All manner of precious stones, pure gold, pearls, and clear glass, are there. Everything that is rare, excellent, and valuable of grace and goodness, in all past ages, in the souls of God's people, will there be assembled, perfected, and fully manifested. All opposite and contrasted graces will then be shining forth in perfect harmony and beauty: "The jasper-stone

clear as crystal ; the city pure gold like unto clear glass ; every several gate one pearl ;" each foundation a precious stone of distinct beauty, and perfect in its kind and excellence. If the figures be thus glorious, what a glory must there be in the completed reality !

We learn, further, from this description, that ANGELIC INTERCOURSE will be another part of its glory. The city had twelve gates, and at the gates twelve angels. Thus we may see we are there joined to the angelic host ; in the language of the epistle to the Hebrews, " We come to the innumerable company of angels ;" in the language of our Lord, " They that are counted worthy of that glory are equal to the angels ;" they dwell with them, intermingling in their happy and glorious company for ever. Now the angels are rejoicing in each repentant sinner added to the heavenly choir ; now they are " ministering spirits, ministering to the heirs of salvation." Oh ! what unfoldings will there be in our communion and converse with them hereafter of all this ministry ; all the watchful care, all the needful help, all the deliverances from evil, all the suggestions of good ! and what streams of love and joy will thus pour in on our enraptured souls through eternity !

But the fulness of joy is yet higher and deeper, broader and longer : it passes knowledge. It is THE DIRECT AND OPEN VISION OF GOD in his glory. Earthly glories are no longer needed, now that this glory is manifested. " They have no need of the sun, neither of the moon, to shine in it." Heaven's own light, in pure and perfect day, makes needless the brightest present and earthly displays of light and glory. When the Lord himself is present, these displays of his glory become needless ; when the church itself is perfected and visible in its resurrection-glory, its fairest and most beautiful emblems are not required. " The glory of God " lightens the city, and " the Lamb is the light thereof." It was the greatest privilege of the Jewish high-priest, for a transient period, once in the year to enter into the Holiest of Holies, and behold there a glorious manifestation of God. This will be our

portion in a fuller glory, and that unceasingly and for ever. The Lamb will be the light of that temple, not only as having himself redeemed all for it, but as himself unfolding to us the glorious character of our God, and himself forming one grand theme of all our songs and praises. With what joy shall we traverse through all the heights, and lengths, and depths, and breadths of Divine love, and mark all the fountains which supply those streams of grace and love that gladden all creation! How will each attribute and perfection of God, and the wonders of his past providence, and the riches of his present love, and the exhaustless provision for yet unknown and endless blessings, continually furnish us with fresh springs of joy! As they are laid open to our admiring souls by the Lamb "which is in the midst of the throne," feeding us and leading us unto these "living fountains," they will cause us again and again to burst out with exulting exclamations of glad surprise,—"Who is a God like unto thee? in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." How will the opening out, and the full shining upon us, of those bright and blessed truths, (in the Scripture the last recorded descriptions of our God,) "God is light, and God is love," swell the universal song! All the redeemed and angelic host will through eternity rejoice in singing, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever."

Connected with this vision of God in his glory is OUR PERFECT LIKENESS TO HIM; the divine image lost by the fall at length completely restored: "His servants shall serve him, and they shall see his face, and his name shall be in their foreheads." Thus will the prayer of the Psalmist be fully answered, "Let the beauty of the Lord our God be upon us," and the satisfaction anticipated be complete: "As for me I will behold thy face in righteousness. I shall be satisfied when I awake with thy likeness." Oh glorious state! unspeakably desirable! perfect freedom from all sin, perfect liberty of spirit to love God and de-

light in him ; enlarged abilities, above our utmost thoughts, without weariness, without interruption, without distraction ; and unceasingly to show our love by serving him in his holy and happy work for ever : no sin, no curse, no death, no sorrow, no pain, no temptation, God himself with us for ever, and our God : all holiness, all blessing, all life, all joy, all bliss, all victory and triumph for evermore. What a scene of glory must this be ! Come, Lord Jesus, come quickly.

But is all this bliss and glory selfishly confined to the heavenly regions ? are the joys of doing good to others in need of our help lost to us there ? Is there no provision made for the exercise of those gracious habits of mercy and goodness which God has taught all his children here below ?

It is not so. Let us proceed to consider another remarkable part of our subject.

3. THE NATIONS WHO WALK IN THE LIGHT OF THIS CITY.

"The nations of them which are saved shall walk in the light of it ; and the kings of the earth do bring their glory and honour into it."

This, it may be allowed, is a mysterious part of our subject, but little known and thought of, but little considered and understood by the Church in this day. Yet it is not dimly revealed in the Word of God. The common conception among Christians has often been as if the redeeming love of God was exhausted in the company of the elect, who meet the Lord at his appearing, and are, thenceforth, ever with the Lord. But a deeper and closer search into the Scriptures reveals a further mystery of divine goodness. The words of our text here clearly teach us that there are nations on earth who walk in the light of the city, as distinct from the city itself ; that there are kings over those nations, and that they bring their glory and honour into it.* This is a deeply mysterious but unspeak-

* "We must distinguish between the state of the new Jerusalem and the state of the nations which shall walk in the light thereof. They shall not be both one, but much differing."—*Mede*, p. 772.

ably magnificent truth. Let us mark its harmony with other parts of divine truth.

1. ITS CONSISTENCY WITH THE EVENTS OF JUDGMENT.

If the resurrection of the righteous and the wicked, and the general judgment of all men, took place at one time and in the same day, none would, none could be left as the heads and parents of a redeemed people on earth. But the Holy Scriptures reveal to us a progress in judgment, and that the resurrection of the righteous and the wicked are clearly distinct in time. There is the first resurrection of the saints at the commencement of the millennium ; and after the thousand years the rest of the dead live and are judged.*

At the return of the Lord Jesus to our earth, the saints are raised and changed, and meet the Lord in the air, and are judged according to their works, as the Redeemer promises, " Behold, I come quickly ; and my reward is with me, to give every man according as his work shall be." Each is welcomed with those joyful words, " Well done, thou good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things ; enter thou into the joy of thy Lord." This takes place at the time of the first resurrection.

When the saints have thus been translated to their glory, no believers are left upon the earth ; " darkness covers the earth, and gross darkness the people." The great day of the Lord's wrath is upon all nations. It is the season of righteous judgment ; the time of " the great tribulation ; the third woe." The solemn language of Isaiah thus describes the course of this judgment : " Behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh : and the slain of the Lord shall be many. The curse hath devoured the earth, and they that dwell therein are desolate ; therefore the in-

* The reader will find this subject farther illustrated in the author's Practical Guide, ch. 19 and 20 ; seventh Edition. See also Mr. Birks's Four Empires.

habitants of the earth are burned, and few men left." The enmity of the wicked, after the resurrection and translation of the saints, seems to be chiefly directed against the part of the Jewish nation which, restored to their own land, trusts in the law of Moses, and has not received the true Messiah. This brings upon them those heavy judgments so often predicted in the word of God. The judgments fall first on the Jewish nation, and then on the apostate nations; the people of Israel behold the pierced Saviour, aud repent; and many of the Gentiles "remember and turn unto the Lord," and are spared and preserved; and they, thus delivered, form the inhabitants of our earth during the millennial kingdom, who are subject to Christ and his saints. Thus, in the midst of the "judgments in the earth, the inhabitants of the world will learn righteousness," and all shall finally yield avowed subjection to God. The subjection during the millennium not being indeed a complete and full subjection of the heart to him, the corruption of man will, at its close, have a yet farther manifestation. During the millennium, the faithful are mingled with those who only yield a feigned obedience, as we see predicted in the close of the prophecies, both of Isaiah (lxv. 20) and Zechariah (xiv. 17—19). The last rebellion after the millennium is distinctly described in the Book of Revelation: "When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle." The objects of their enmity are the camp of the saints and the beloved city, and the extent of the rebellion affects the whole earth. "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." The camp of the saints, therefore, and the beloved city, are protected and delivered by the immediate interposition of God, just as before the millennium the Jewish nation in part, and many of the Gentiles, had been delivered. This last open apostasy of the wicked

finally separates all the unbelievers, and removes them from the earth wherein dwelleth righteousness. They are first slain by fire, and afterwards raised with the rest of the wicked dead for judgment. But no change is then mentioned as passing on the Jewish nation or on the living righteous, who continue faithful to God, as in the translation of the saints before the millennium. The object of the rebellion, to overthrow the camp of the saints and the beloved city, fails of its design. God protects them. The living righteous, then, after the millennium, may yet continue a seed to serve God, and in successive generations be trained up for heavenly glory.

This doctrine is therefore clearly consistent with the events of judgment, clearly and fully described in the word of God.

2. ITS TRUTH IS ALSO DISTINCTLY REVEALED in many testimonies of Scripture both in the Old and the New Testament. A few proofs will show this :—

The covenant with Noah was "an everlasting covenant," between God "and every living creature of all flesh that is upon the earth, for perpetual generations." The covenant with Abraham is called by the Psalmist "the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac ; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant : saying, Unto thee will I give the land of Canaan, the lot of your inheritance." (Psalm cv.) The land of Canaan was given to them as an everlasting possession. (Gen. xvii.) So Moses describes the Lord "as keeping covenant and mercy with them that love him, and keep his commandments, to a thousand generations." This period of a thousand generations, thus repeatedly mentioned, would reach far beyond the close of the millennium.

The promise made in Isaiah concerning the kingdom of Christ and his reigning on the throne of David are in the strongest expressions of never-ending continuance : "Of the increase of his government and peace there shall be no

end, upon the throne of David, and upon his kingdom, to order it, and to establish it, with judgment and with justice, from henceforth even for ever." The same promise of perpetuity is often given to the people of Israel. Two testimonies from the Old Testament, from many similar ones, may show this. "Thy people shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified." Isa. lx. 21. Corresponding with this is that very full and clear promise in Exekiel (xxxvii. 25—28), "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." The plain and obvious meaning of such passages would lead us to the conclusion of a continuance both of Israel and Gentile nations in a state of rightcousness on our earth. The consistency of this with the last fire described in St. Peter, and the new heavens and the new earth afterwards to come forth, is explained in statements in the fifty-first chapter of Isaiah predicting these events. It is first said, "The heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner;" and yet it is afterwards added in the same prophecy, "I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." See also Isa. liv. 7—10.) So in a later prophecy in the same book it is said, "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor

come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall no more be heard in her, nor the voice of crying." Thus remarkable are the proofs in the Old Testament of the perpetual continuance of the Jewish nation on our earth.

In the New Testament we have many similar promises. The angel from heaven in announcing the miraculous conception of the Divine Redeemer to his virgin mother, declares, "The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." The apostle closes his prayer for the Ephesians by leading us to the same wonderful fact of a perpetual continuance of the Church on earth. "Unto God be glory in the Church by Christ Jesus throughout all ages, world without end;" or, as it might be rendered, "throughout all the generations of the age of ages (εις πασας τας γενεας του αιωνος των αιωνων). The apostle James, speaking of believers, says, "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." James i. 18. Thus the Christian Church is described as only the first-fruits of a glorious harvest yet to be reaped from our earth. So in the description in the Hebrews of the future glory and of the heavenly society partaking of it, there is not only "the general assembly and Church of the first-born, which are written in heaven," but "the spirits of just men made perfect," which seems to refer to those gathered after the number of the Church of the first-born is completed.

3. The promises to the Church, scattered through the Scriptures, of REIGNING HEREAFTER OVER THE EARTH, furnish another proof of the perpetual continuation of men living in the flesh on our earth. Thus Daniel, in one of the strongest expressions of perpetuity in the Scriptures, says, "The saints of the Most High shall take the king-

dom, and possess the kingdom for ever, even for ever and ever." Our Lord thus assures the twelve apostles and all his faithful followers, "Verily, I say unto you, That ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." (Matt. xix. 28, 29.) St. Paul frequently brings forward this truth, "Do ye not know that the saints shall judge the world? . . . Know ye not that we shall judge angels?" (1 Cor. vi. 2, 3.) He tells Timothy, "If we suffer, we shall also reign with him." The same thing is frequently mentioned in the Book of Revelation; two passages may suffice: "Thou hast made us unto our God kings and priests: and we shall reign on the earth. (v. 10.) "The Lord God giveth them light; and they shall reign for ever and ever." (xxii. 5.)

Here then are the true kings of the earth who bring their glory and honour into the heavenly Jerusalem. From every part of a redeemed earth they are continually gathering tribute to swell the full tide of heavenly joy, and increase the triumphant chorus of those eternal hallelujahs, which the works and ways, the grace and goodness, the bounties and loving-kindness of the one God and Father of all, will, through all eternity, occasion to his happy creatures.

In these things you may see the scriptural illustration of the words: "The nations of them which are saved shall walk in the light of the heavenly Jerusalem: and the kings of the earth do bring their glory and honour into it."

Oh, how vast then, and glorious is the plan of human redemption! If we look at the superior glory of those who have, through the 6000 years that our world has existed, honoured God by believing his truth and living according to his will, how infinitely desirable is their por-

tion ! Think of them as invested with a heavenly sovereignty through eternity. Think of them as shining " as the brightness of the firmament, and as the stars, for ever and ever." You will then enter into the ardour of the apostle's feelings : " Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord : . . . that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death ; if by any means I might attain unto the resurrection of the dead. . . . This one thing I do, forgetting those things which are behind, and teaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." You will see why Moses counted " the reproach of Christ greater riches thau all the treasures of Egypt : for he had respect unto the recompence of reward ;" and why all the patriarchs " desired a better country, that is, an heavenly : wherefore God is not ashamed to be called their God ; for he hath prepared for them a city."

But this is but one part of the full purposes of God's wisdom. For He means, also, by Christ, " to reconcile all things unto himself, whether they be things in earth, or things in heaven." The holy angels have themselves an intense interest in human redemption : " which things the angels desire to look into." All are to see " what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ ; to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."

Nor does it merely affect heaven and earth. "At the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth ; aud it is ordained that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." He has " the keys of hell and death." Even the vessels of wrath, fitted

to destruction, shall both "show his wrath" and "make his power known;" and illustrate for ever the evil of sin, in their being "an abhorring unto all flesh." (Isaiah lxvi. 24.)

But in those new heavens and that new earth, "wherein dwelleth righteousness," for which we look, when "the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign for ever," will be the unceasing, the eternal displays of the glories of his goodness. "Unto him be glory in the Church by Christ Jesus throughout all the generations of the age of ages. In the dispensation of the fulness of times he will gather together in one all things in Christ, both which are in the heavens, and which are on earth; even in him." We are now in spirit "raised up together, and made to sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." We, ourselves, blessed, and made a blessing to others for ever! We enjoying the unspeakable blessing of communicating constant streams of benefits and happiness as "kings and priests unto God and the Father, reigning over the earth" to accomplish all his designs of goodness in a new creation; which he will once more pronounce to be altogether good, with a goodness which shall never more be marred nor interrupted.

Such is the vast and glorious scheme of human redemption. Such is the eternal kingdom of Christ the Lord. It is fixed and unchangeable; "there shall be no more sea." Probably no literal sea; certainly, no troubled sea of disquieted and wicked men. Three-fourths of our world are now taken up by the uncertain waves of the tumultuous ocean; but then the Prince of Peace reigns; "Of the increase of his government and peace there shall be no end. There shall be abundance of peace so long as the moon endureth."

CHAP. III.

THE PRACTICAL LESSONS WHICH THIS SUBJECT TEACHES.

1. We may learn to BEWARE OF A WORLDLY SPIRIT. This spirit has been the temptation of men living in this world in all ages. Faith alone gives us victory over the world. Secularity, or love of the world, is the grand temptation of the Church at this time. It enters into religion, and religion becomes sensuous; and we glory in music and architecture, and dress and outside show, and form; instead of the life, the spirit, and the power of godliness.

We think to prevail by talent and influence and human means, instead of by the truths of the gospel, and the preaching those truths "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." This worldly spirit enters into our faith, and then our faith ceases to be a simple reliance on the word of God, and requires human authority and traditions, and consent of divines, to prop up its weakness. The traditional spirit, so far as it prevails, covers unbelief, under the affected mask of diffidence and humility. If we cannot obtain truth from scripture, if that is an insufficient authority for us, it will necessarily lead to universal scepticism. This worldly spirit enters into our works, and then they become the works of a hireling, in a spirit of bondage; or the works of self-righteousness and human merit, in the vain notion of purchasing a reward from him who has given us eternal life in Christ; and they cease to be the glad and grateful offerings of a free spirit and a redeemed soul, ever flowing from the faith and love of the gospel. We see this secularity wholly prevailing in the world; to

attain wealth is, with a large proportion, the great end of existence. In the very face of our Lord's declaration to the contrary, they think that a man's life consists "in the abundance of the things he possesses;" and, regardless of the sufferings of others, the spirit of emulation and love of this world hurries them into temptations and snares, "and many foolish and hurtful lusts, which drown men in destruction and perdition." The poor also thus lose that precious faith which is eminently their privilege, for "God hath chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him." The poor having no faith, waste their hard earnings by grovelling in reckless self-indulgence, such as they can get, to their own misery and that of their families. They are spent with cares "for what they shall eat, and what they shall drink, and wherewithal they shall be clothed:" and not pursuing God's method of obtaining this, seeking first his kingdom and his righteousness, they become murmurers and complainers; speak evil of dignities, and are filled with a spirit of self-will and lawlessness, enmity, and insubordination. Thus one class of society has become alienated from another. The rich become hardened against the poor; they withdraw and diminish all help from them more and more; they exaggerate their faults, and justify their own selfish course as policy and wisdom, even towards the poor themselves. They more and more gratify themselves in luxurious indulgences, at the very time they are stinting in everything those beneath them, and working to the utmost those dependent on them. The Lord himself says: Ye "cannot serve God and Mammon." See how our Lord meets all this worldliness: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass,

and to stand before the Son of Man." If I believe "the world is quickly passing away, and the lust thereof," and only "he that doeth the will of God abideth for ever:" If I believe that "the heavens shall soon pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up:" Looking for such things, I shall "be diligent" to be found of the Lord "in peace, without spot, and blameless:" I shall set my "affections on things above, and not on things on the earth;" knowing that "when Christ who is our life shall appear, then shall we also appear with him in glory." The blessed hope of his heavenly kingdom will be like the light of the sun at noonday, which makes all artificial light needless, and extinguishes all lesser brightness in the full ray of its own glory. If we are governed by a worldly spirit, depend upon it we have not "Christ formed in us as the hope of glory. If any man love the world, the love of the Father is not in him."

Let us hence be guarded against OPPOSITE DANGERS OF THESE PERILOUS TIMES. All this glory of which we have been speaking is reserved for the true children of God. It is their rich reward for faithfulness to Christ in the midst of peculiar temptations to unfaithfulness. Such temptations there are in the present day. The extensive revival of pure religion has provoked, as it ever did, a tremendous reaction on the part of the god of this world. The unclean spirits are all abroad, seeking to defile and pollute. Thus it was in the days of Christ. You have, in the New Testament, the key of much that, in the present state of things, seems mysterious, secret, and contradictory. When John the Baptist preached, "Repent ye, for the kingdom of heaven is at hand;" there went out to him Jerusalem and all Judea. There was a great revival of religion. The chief priests and elders, indeed, would not own that his ministry was of God, but all the people held John to be a prophet. When our Lord's awakening ministry followed, his fame went throughout all Syria, and every-

where multitudes thronged to hear him. This provoked the wrath and envy of his enemies, and stirred them up to great exertions. But while Herodians, Pharisees, and Sadducees, were all really against Christ, they feared the people, and were opposed to each other. The Sadducees were the Infidels and Neologists of their day, rejecting the great peculiarities of Divine revelation. Our Lord Jesus Christ and his apostles interrupted their vain dreams of worldly pleasure and enjoyment, and thence they became bitter, zealous, and inveterate opposers of his kingdom. The Pharisees were the superstitious of their day. When they saw the successful progress of the kingdom, they were roused to wonderful exertions, compassing "sea and land to make one proselyte." Our Lord and his true followers were not religious enough for them. They blamed them because they did not fast, wash, and keep the traditions of the elders. He himself was accounted by them "a glutonous man and a wine-bibber, a friend of publicans and sinners." They themselves were, in their view, the only true Church. They said, "We know that God spake unto Moses, but as for this fellow, we know not whence he is;" they set aside God's word, for human traditions. But when they determined to put down our Lord Christ, Herodians, Pharisees, and Sadducees, united with one accord, and prevailed also, to crucify the Lord of glory, and the people joined in the cry, "Crucify him!" The true followers of our Lord seem, at this time, to have been reduced to a few hundreds. Yet this faithful few was the beginning of the Christian Church, and from those that in the hour of danger deserted Christ, and even were among his worst enemies, he, in the riches of his grace, gathered a goodly multitude both of priests and people, adding to the Church daily such as should be saved, and be trophies of his loving-kindness for ever. The circumstances of our times in many respects are similar. God granted by his faithful servants, now gone to their rest and reward, a gracious revival of truth in his churches. This has spread, and called forth from different classes of opponents

great hostility. Severe temptations, such as his first faithful disciples passed through, seem now at hand. If we would inherit this glory, we must keep the word of Christ patiently, and not deny his name ; and oh ! may he keep us faithful to him " in the hour of temptation which shall come upon all the world, to try them that dwell upon the earth." Let us adhere to the word of God, whether the Infidel seek to pervert it, or the superstitious to displace it by vain traditions. Forget not that there was a great zeal for outward religion, and for their peculiar notions, to the very last, in the zealots who perished in the destruction of Jerusalem. Let us not then be deluded, either by philosophy falsely so called, or by the form of godliness, while the power is denied. Let us belong to the " little flock," to whom it is the " Father's good pleasure to give the kingdom," and be encouraged by the hope, that through our faithfulness, God may yet gather, even from those who now most bitterly oppose his truth, multitudes who shall be everlastingly saved.

Let us also PREPARE FOR THE SOLEMN REALITIES OF THE JUDGMENT TO COME.

Everything we say or do affects our standing at that time. Each word and each act, each indulged secret of the heart, is like seed buried in the ground, that will all spring forth afresh ; its character will be manifested in the judgment, and its consequences affect us through eternity. It is not only important that we build on the foundation which is laid in Zion, Jesus Christ, but also that we place durable works there. " Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble ; every man's work shall be made manifest : for the day shall declare it, because it shall be revealed by fire ; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss ; but he himself shall be saved ; yet so as by fire." None will escape this judgment. " We must all appear before the judgment-seat of Christ ; that every

one may receive the things done in his body, according to that he hath done, whether it be good or bad." The judgment is infallibly certain to every human being. None will escape because of their greatness, as above it, or because of their degradation, as beneath it. None will escape because of their badness, as if their case were so self-evident as to render it needless, or because of their goodness, as if it were so manifest, that judgment did not concern them. God will make his equity and love, his righteousness and goodness, in all his dealings with all his creatures, manifest in that day to all creation. Oh solemn and awful day! when "God shall judge the secrets of men by Jesus Christ, according to his Gospel." O Lord, thou wilt "be justified when thou speakest, and clear when thou judgest."

This day, then, is at hand. The judgment of the righteous takes place first; it is now very near. The time of judgment may come before;—in the ordinary course of nature, the younger amongst us might die. Never could it be so emphatically said as now, "Stablish your hearts, for the coming of the Lord draweth nigh. Behold, the Judge standeth before the door." Live, then, in the constant contemplation of this coming judgment. Act in the constant view of its solemn decisions. Dread, above all things dread, being unprepared to meet your God. Desire, above all things desire, to be ready for the coming of the Son of man. "For in such an hour as ye think not," the cry will go forth, "Behold, the Bridegroom cometh: go ye out to meet him."

MEDITATE ON THE VASTNESS OF THE GLORY RESERVED FOR GOD'S PEOPLE. Many are the directions of Scripture to set our affections on things above; to "look not at the things which are seen, but at the things which are not seen." We are waiting "for the adoption, to wit, the redemption of the body. For we are saved by hope." Our Lord himself, "for the joy set before him, endured the cross," and all the saints have thus "had respect to the recompense of reward." We ought to know that we have

eternal life. Thus shall we be enabled to be faithful amidst the faithless ; loving amidst the selfish ; bold amidst the timid ; and decided for God even when many are falling away ; and yet, at the same time, with all that sympathy, tenderness, and compassion, which become those still in the body and subject to temptation, and often themselves falling. Oh, what a glory, dear brethren, may yet be ours ! " The sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us." It is " an exceeding and eternal weight of glory." It is so great, that Christ himself comes from heaven " to be glorified in his saints, and to be admired in all them that believe." Think of our bodies, fashioned like unto his glorious body, spiritual, incorruptible, raised in power and glory. Think of our inward man, perfectly conformed in every thought and wish, feeling and affection, to the holy, spiritual, heavenly, meek, and loving mind of Jesus. Think of our being companions of such for ever. Think, then, of the direct communion with Father, Son, and Holy Ghost, in eternal glory ; the angels our co-equals, the new heavens our eternal home ; promoting the happiness of the new earth our own happy employment, and this for ever and ever. Oh ! does not the heart pant after this, and amidst all the troubles and conflicts of this present scene, are we not often saying, " Oh that I had wings like a dove ! then would I flee away, and be at rest :" Then shall " I sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven ;" Then shall I see the fathers of old, who lived before the deluge : Then shall I be with patriarchs, and judges, and righteous kings who followed ; the glorious company of the apostles, the goodly fellowship of the prophets, the noble army of martyrs, the holy Church once scattered throughout all the world and now gathered into their everlasting home are there. All I have loved in Christ below ; all whose thoughts and works have proved that they loved the Saviour, and have endeared them to my soul, will be there. Nor these alone. Then shall we realize the rapturous song which has so

often below raised our souls to God, "We praise thee, O God, we acknowledge thee to be the Lord. All the earth doth worship thee, the Father everlasting. To thee all angels cry aloud. The heavens, and all the powers therein. To thee cherubim and seraphim continually do cry, Holy, holy, holy, Lord God of Sabaoth. Heaven and earth are full of the majesty of thy glory." This scene of bliss is before us; this glory is at hand. Meditate upon it. Live for it.

Once more, BEHOLD WITH ADORING ADMIRATION THE UNSEARCHABLE RICHES OF THE LOVE OF GOD. The whole earth is indeed now "full of his goodness: so is the great and wide sea. The heavens declare his glory." It is seen in every plant and flower, and in the whole face of creation; and the death of Jesus on the cross may solve all apparent contradictions to this love, and show us that there must be love in that which seems hardest and severest. But when we contemplate the heavenly glory, when we meditate on "the kingdom which he has prepared for them that love him," surely our hearts must burn within us in the view of so much wholly unmerited loving-kindness. When we rejoice in hope of the glory of God, we can "glory in tribulation also," and experience the "hope that maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us." That he should be mindful of such sinful creatures as we have been; that he should redeem us at such a costly price as the blood of his Son; that when redeemed, having chosen us before the world began, he should call us, justify us, adopt us into his family, sanctify us, and make us meet for the inheritance of the saints in light: that he should then, from the foundation of the world, prepare for us such a mansion, such a kingdom, such companions, such a glory, such a sovereignty, for ever and ever! Oh how must our souls be lost in adoring admiration of such unsearchable riches of love! How should we exult in our God and glory in his holy name! How should we love him who has so loved us, and go from the contemplation

of this glory with joy and alacrity, now to take up our cross and follow Christ ; now cheerfully to submit to present burdens and trials ; now vigorously to prepare ourselves to fight the good fight of faith, to run with patience the race that is set before us, to keep the faith, to finish our course, and to lay hold on eternal life !

PART V.

THE GLORY OF OUR LORD JESUS CHRIST IN THE GLORIES GIVEN TO HIS PEOPLE.

CHAP. I.

THE GLORY GIVEN TO OUR LORD JESUS CHRIST AS OUR MEDIATOR.

The glory which is given by the Father to our Lord Jesus Christ, is a subject in which all his disciples have an intense interest. It is the beginning and the measure of the glory which they shall hereafter receive. Very remarkable is the prayer of our Saviour, "Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." It is a great duty, and a great help in the divine life, often to be meditating upon this glory, and our own interest in it. The Christian is one raised now from the life of sight and sense, and quickened together with Christ. God "hath raised us up together, and made us sit together in heavenly places in Christ Jesus;" and he calls us to "seek those things which are above, where Christ sitteth on the right hand of God," knowing that "when Christ, who is our life, shall appear, then shall we also appear with him in glory."

It is important, therefore, to direct the attention of Christians to the full consideration of the glory of Christ, by opening out to them what the Scriptures have revealed upon it, that they may have every help in looking unto Jesus.

It is, indeed, A SPIRITUAL GLORY, which requires not only the revelation of the Spirit given in God's word, but also the farther teaching of the Holy Spirit to us individually, and the eye of faith to apprehend it, the only eye by which, in this world, it can be discerned. Though the glory of Christ on earth was a real glory, it was not discerned by men of this world. They could not penetrate through the veil of flesh, and discern his divine glory, when he had taken upon himself a human form. There was no outward state, no crown on his head, no visible guards to surround him, no princes and nobility to form his court, no royal dignity, no palaces, no beauty of person. So it had been predicted: "He hath no form, nor comeliness, and when we shall see him there is no beauty that we should desire him." But notwithstanding all this, there was a glory infinitely exceeding all the glory of this world. His miracles of mercy and love manifested forth his glory, "and his disciples believed on him." His holiness, his purity, his meekness of wisdom, his tenderness, and his compassion, and his perfect conformity to the will of God, were altogether unequalled from the beginning of the world: "never man spake as this man." His disciples, under the teaching of the Holy Spirit, "beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth." Thus also now that He has ascended to his Father, there is a glory which can only be discerned by the spiritual man. "Except a man be born again, he cannot see the kingdom of God. Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." May that Spirit graciously be imparted both to the writer

and the reader, while we are considering this blessed subject.

The glory of Christ will be seen IN HIS WONDERFUL PERSON AS GOD AND MAN. This is a glory peculiar to himself; wholly singular, and altogether unequalled and pre-eminent. It is an astonishing mystery to all creation, that the human nature should be taken into union with the divine nature, and that the sacred Trinity should combine in this glorious mystery of wisdom and love. God the Father sent his only-begotten Son, "His own Son in the likeness of sinful flesh." (John iii. 16; Rom. viii. 3.) God the Son graciously condescended to empty himself of his form of God, and take "upon himself the form of a servant, and be made in the likeness of men." (Phil. ii. 7.) God, the Holy Ghost, so formed in the virgin's womb the human nature of our Lord, that "the holy thing born of her" should be "called the Son of God." (Luke i. 35.) Well may we join in the Apostolic exclamation, "Great is the mystery of godliness, God was manifest in the flesh! Two distinct natures, the divine and the human, were thus united in one: perfect God and perfect man in one Christ.* "The Word was made flesh, and dwelt amongst us, and we beheld his glory." Who can then adequately conceive the exaltation of the human nature thus taken into the Divine? it will be more seen by us when the humiliation is all passed away, and the full glory of the Divine nature beams forth in the glorious body of our Lord. It is now wholly inconceivable. If Christ is, even in this world, to be so preferred on earth, that every thing else in comparison of him is to be counted loss and dung, (Phil. iii. 8.) when we know as we are known, how will the excellency of this knowledge be prized! Well may the Psalmist say, 'Whom have I in heaven but thee, and there is none upon earth that I desire beside thee! Who in the heavens can be compared unto the Lord, who among the sons of the

* The divine glory of Christ is the corner-stone of our hope, and therefore made so clear in the first instance in so many of the books of Scripture. See John i. Col. i. Heb. i. Rev. i.

mighty can be likened unto the Lord?" The Apostle has taught us, by applying the eighth Psalm to Christ, to understand how much the glory to be seen in the incarnate God exceeds all the glory of the heavens, the moon and the stars. (Compare Psalm viii.; and Heb. ii. 5, 6.)

Another part of the glory of Christ is THE DISPLAY MADE IN HIM OF THE INVISIBLE GOD. God is, in himself and his full perfections, essentially invisible. (1 Tim. vi. 16.) He is incomprehensible, and must be so, not only to man, but to the highest archangels; "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" (Job xi. 7.) "There is no searching of his understanding." (Isa. xl. 28.) "No one hath seen God at any time, the only-begotten Son, which is in the bosom of the Father, he hath declared him." (John i. 18.) The person of the Lord Jesus Christ, uniting the Creator and the creature, is to all creation "the brightness of his Father's glory, and the express image of his person." Thus the Apostle calls him "the image of the invisible God, the first-born (and so Lord) of every creature, for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him, and for him." His name is "Immanuel," God with us. Of him it is foretold, "My name is in him." He himself says, "I and my Father are one—the Father is in me, and I in him; he that hath seen me hath seen the Father." All the perfections of infinite wisdom, boundless love, almighty power, inflexible justice, perfect equity, exhaustless mercy; all the tenderness of the deepest compassion, and the unsearchable riches of grace and goodness, which form the very being of Him whose name is light and love, shine forth in the person, the mind, and the actings of the Lord Jesus, visible to the heavenly host, as well as the hosts of the redeemed. They are intelligible to the poorest and the lowest of those bought with his blood; while those "without Christ are also without God in the world." These perfections now shine thus in the hearts of

his people, but oh ! how much more bright and visible will those glories be when we see him "face to face." This knowledge of God, and thence fellowship with him are absolutely essential to the happiness of the creature ; so much so, that our Lord says, "This is life eternal, to know Thee, the only true God, and Jesus Christ whom thou hast sent." All the light, and love, and joy of heaven, with all its hosts, is in the clear knowledge and full enjoyment of God.

THE GLORY OF EXERCISING UNIVERSAL DOMINION BELONGS ONLY TO CHRIST. This is what the conquerors of the earth have been seeking to usurp ; from the first, Nimrod, to the last, Bonaparte, and seeking it in vain ; for it is all reserved for One whom they knew not. This is what more especially has been the aim of the Papal Antichrist, to usurp the temporal and spiritual kingdom of the world, and receive its homage, This is the great bait by which Satan hoped to tempt our Lord himself; to receive, before his appointed time, this kingdom from Satan himself and not from God, at the times and seasons which God had appointed. "He sheweth him all the kingdoms of the world, and the glory of them, and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." This glorious, this universal empire, for which there have been such thirstings of ambitious and worldly minds, copying the rebellion of Satan, the God of his age (*ο θεος του αιωνος τουτου,*) belongs only to our Lord Jesus Christ. It was engaged to him by covenant, (Gen. xxii. 18 ; Psalm ii. 8.) foretold as his from age to age, Dan. ii. 44 ; vii, 14 ; Rev. xi. 15.) and he shall return with many crowns on his head to take full possession of his hitherto rebellious part of his universal empire. The preparations that have been making for this empire from the foundation of the world, have been on a grandeur of scale adapted to its future permanence and glory. The whole work of redemption from the beginning, its purchase on the cross, its application by the Spirit to the heart, the power in heaven and earth given to Christ ; (Matt. xxviii.

18.) the Spirit of truth going forth on the white horse, "conquering and to conquer," the events of eighteen hundred years since, and the Saviour returning himself on the white horse, with the armies which were in heaven following him, overthrowing all his enemies, and casting Satan into the bottomless pit, all are preparatory to this heavenly kingdom. There will thus be a glorious number selected from every age, counted worthy to stand before the Son of Man, and to obtain that kingdom, and the resurrection from the dead; and to be kings and priests unto God and the Father. We can discern the glories of an earthly court, when the monarch of a vast empire has, like our beloved Queen, gathered around her all that is honourable in title and rank; all that is eminent in talents and genius; all that is dignified in station;—princes and nobility, judges and statesmen, authors, poets, and musicians, warriors and commanders, and she is the one monarch to whom all yield cheerful, joyful, and happy allegiance, and whose wishes all desire to meet; whose word can move the east and the west, the north and the south, and spread blessings in every land subject to her sway. But oh! what a poor feeble image this is of the superior glory of Him, to whom it is the happiness of all kings and all queens to be wholly subject—of him, who has heaven for his throne, and earth for his footstool; of that one all-wise, all-perfect, all-pervading monarch, who will have, without guile or flattery, and really, the hearts of all in heaven, and all on earth, "The Lord shall be king over all the earth: in that day there shall be one Lord, and his name one." He shall remain for ever. "His dominion is an everlasting dominion that shall not pass away." Realize the glory, then, of Jesus exercising this universal dominion, reigning in every land, reigning in every heart, reigning in the new heavens, and in that new earth wherein dwelleth righteousness. Realize our being present in it, and partaking of it. Here only is true glory. This belongs to Christ, and to all who are in him.

The glory of being THE FOUNTAIN-HEAD WHENCE ALL

JOY FLOWS TO EVERY CREATURE, is another part of the glory of the Lord Jesus Christ. In the songs of praise which his saints raise on earth, they ever go to this fountain. "Unto him that loved us and washed us from our sins in his own blood. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world." Every part of our recovery is from him. Our redemption is in Christ (Ephes. i. 7)—our inheritance is in Christ (Ephes. i. 11)—our being sealed with the Spirit is in Christ (Ephes. i. 13.) All, all from first to last, is in him and from him. There is not a joy that will brighten the heavenly regions with all their glorified hosts, saints of every order, angels and archangels, cherubim and seraphim, but it will have to be traced up to Him. There is not a joy that will gladden the new earth, and flow through all its happy kingdoms, but will at once, be viewed as flowing from Jesus. Beautiful is the very language of Scripture, teaching us this truth: "They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures; for with thee is the fountain of life; in thy light shall we see light—And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." (Rev. xxii. 1.) Those manifesting really benevolent feelings on earth, have some of their richest joys in making others happy. It is a thrilling joy to be a centre of happiness to a beloved object. The Bridegroom and the Bride find their happiness in each other's presence and love, and this is a scripture figure of the Lord's happiness also; "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." (Isa. lxii. 5.) Oh, when all the fruit of his love is brought forth; the number of his elect completed, the joy of the angelic host perfected, and they are all experiencing, in full fruition, "In thy presence is fulness of joy, and at thy right hand there are pleasures for evermore:"—what must be the glory and

the joy of that blessed Master who has accomplished the whole! whose name is love, and who, in the overflowing of his own love, is filled with blessedness for ever!

The glory of Christ will be seen in THE GRACES WHICH HE POSSESSES AS OUR HEAD, IN OUR NATURE. By the form of a servant, by the likeness of men, He has brought out such heavenly and holy graces and gifts as will be our admiration for ever. Let us for a moment contemplate some of these graces: though our view of their excellence, extent, influence, and blessed issues, must now, of necessity, be exceedingly limited. Look at THE WISDOM OF JESUS. The wisdom of Solomon has ever been greatly and justly celebrated. It was the admiration of the world in his day, and has been ever celebrated as the highest human wisdom; "God gave Solomon wisdom and understanding, exceeding much, and largeness of heart, even as the sand that is on the sea-shore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt, and his fame was in all nations round about. And there came of all people to hear the wisdom of Solomon from all kings of the earth which had heard of his wisdom." But, in Jesus we have one infinitely greater and wiser than Solomon. Indeed, all Solomon's wisdom was drawn out of his endless treasury. "In him are hid all the treasures of wisdom and knowledge." Oh! when He is continually opening out those treasures, and displaying to us the wisdom hid yet from us in the works of creation, redemption, providence, grace, and glory, how will his name be extolled and magnified through the courts of heaven! Look at THE CONDESCENSION OF JESUS. We cannot understand it now, because we have never known the glories of the Godhead, we have never been in the third heavens, we have never seen the heavenly hosts worshipping; we have never heard their chorus of praise; their hallelujahs of thanksgiving. But that He who was King and Lord of all, and claimed all this glory, as his proper right before the world was, should not disdain the virgin's womb, should become a little babe

in the virgin mother's arms : should be a poor man subject to his parents ; should be scoffed at and scourged ; should so veil his glory, that, though God over all, blessed for ever, the world counted even his bare hinting at his just claims to be blaspheming ! (John viii. 58 ; x. 33). What a humiliation, what an infinite condescension ! The glory of this condescension is wholly inconceivable by us. Dr. Owen justly remarks, 'He who was in heaven above all, Lord of all, at the same time lived in the world in a condition of no reputation, and in a course of the strictest obedience to the whole law of God. He unto whom prayer was made, prayed himself night and day. He whom all the angels of heaven and all creatures worshipped, was continually conversant in all the duties of the worship of God. He who was over the house, diligently observed the meanest office of the house. He that made all men, in whose hands they are all as clay in the hands of the potter, observed amongst them the strictest rules of justice, in giving every one his due, and of charity, in giving good things that were not so due.'* How fully shall we then discern the beauty of all this condescension, when we become fully acquainted with his Divine glories in the highest heavens ! THE LOVE OF JESUS will, in the same manner, be opened out and unfolded. He saw us in our ruin, but he saw that, by his interposition, we were recoverable out of that ruin, and capable of becoming what he would then have made us, and then "his delights were with the sons of men," (Prov. viii. 31.) and he offered himself a sacrifice to attain it : "Lo, I come to do thy will, O God." (Heb. x. 5—7.) Nor has creation ever displayed a love like this. "Hereby perceive we the love of God, because he laid down his life for us." (1 John iii. 16.) "Herein is love." (1 John iv. 10.) "God commendeth his love to us, in that while we were yet sinners Christ died for us." When in the last judgment the heavenly glory to which he has raised us is unveiled, and the hell from which he has rescued us, is

* See Owen's Meditations on the Glory of Christ. The author has gladly adopted several thoughts from that excellent work.

also beheld by us, (Isa. lxvi. 24 ; Rev. xx. 15.) oh, what new glories shall we find in the openings out of that love which still passeth knowledge !

The glory of Christ will be seen in THE GLORY REFLECTED BY HIS WORK ON THE FATHER. The remarks of Trail here are striking, ' Our Lord prays for the united and mutually influencing glory of the Father and of the Son. " Glorify thy Son, that thy Son also may glorify Thee." As he prayed (John xii. 28,) " Father, glorify thy name," and was answered, " I have both glorified it, and will glorify it again ;" and he foretold it, (John xiii. 31, 32,) " Now is the Son of Man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify Him." What is this glorifying which he prays for ! It is of large extent. " Glorify thy Son in making him a sacrifice ; glorify him in accepting the sacrifice ; glorify him in slaying him ; glorify him in raising him from the dead : glorify him in exalting him, and making him head over all things to his Church, his body, his fulness (Ephes. i. 20—23) : and all this that thy Son also may glorify thee ; may glorify thy law and thy justice in satisfying both by my blood ; may glorify thy grace and mercy to thy chosen, by redeeming them unto God by my blood ; and may glorify thy wisdom in contriving this way of redemption, which is to be accomplished by my death," A special honour is put upon all beings just as they honour God, " Him that honoureth me I will honour." Who, then, has glorified the Father as our Saviour has ? and who will then, on this ground alone, be exalted and glorified as Jesus will be ?

I would only glance again at a further character of the glory of Christ. It is a GLORY PECULIAR TO HIMSELF, GIVEN TO HIM OF THE FATHER. He calls it the glory that is mine, *την δοξαν την εμην*. He had a glory with the Father, as God over all, in his proper deity " before the world was." John xvii. 5. This glory of Christ as the only-begotten Son from eternity is essentially invisible, being

the glory of "the invisible God;" and admits neither of increase, or of diminution. But the glory that was given to Christ and is properly his own as Immanuel, is connected with his incarnation, his sufferings and his death, as we may see in many passages of Scripture, (Psalm xxii. Isa. liii. Rev. v.) and as it is especially brought before us in the striking description of his humiliation and his sufferings given us in Phil. ii., after which we are taught, "Wherefore God also hath highly exalted him, and given him a name which is above every name." Being thus connected with his mediation in our nature, his glory is to us in that nature, a visible glory; it is one in which we and all his creatures can share. He descended that we might ascend. "He became poor, that we through his poverty might be rich." He took part of our flesh and blood, that "through death he might destroy him that had the power of death," and we might be "partakers of the heavenly calling." Oh heart-gladdening thought, it is our own Redeemer, our kinsman, who has for us recovered the inheritance (Lev. xxv. 25. Ruth iv.) and united us to himself in indissoluble bonds, who thus exalted us in himself! As the Father loved the Son and has given all things into his hands, so our Lord himself loved his Church; "we are members of his body, and of his flesh, and of his bones." Marriage is but the type of this "great mystery—concerning Christ and his Church."

The INTENSE LOVE OF THE FATHER TO THE SON is the true spring-head of all this glory given to Christ, and of all the blessings which are bestowed upon his people. Trail says, 'The Father's love to Christ is the fountain of all good to his people. Christ in praying for the greatest good to his people, even for heaven, urgeth it on this argument: "for thou lovedst me before the foundation of the world." All the eternal embracements of divine love they get there, are on account of the Father's love to the Son. The bliss of our glory in heaven is the joy of our Lord. Matt. xxv. 21, 23. How should this endear Christ to us, the Father's love to us in him, and all the fruits of

this marvellous love ! How precious to us should all be. Should not all say, as one did, Psalm xxxvi. 7., " How excellent is thy loving-kindness, O God ! " Let your faith thus use the prayer of our Lord, ' Father, I would be with Christ where he is, that I may behold his glory which thou hast given him, for thou lovedst him before the foundation of the world.' Blessed is the believer that can plead with God on the argument of the Father's love to his Son, that though we have nothing in us that is lovely in God's sight ; though we can do nothing to make ourselves acceptable or our desires successful, yea, though there be a cloud upon God's love to us ; yet we build all our hopes of acceptance and success, and those hopes strong and high, on this lovely and beloved one Jesus Christ, and on the Father's love to him. Whatever you want of God you may ask, and ask it on the same grounds on which Christ prays for you.' Let us often dwell on the sweet thought how much Christ is beloved in heaven, of his Father, and of all the heavenly host, " Behold my servant whom I uphold, mine elect in whom my soul delighteth," and that all this love of the Father to the Son, is a sure ground on which we, believing in him, may hope for life and glory.

CHAP. II.

THE OPEN VISION HEREAFTER OF THE GLORY GIVEN TO CHRIST.

Of the yet undisclosed hopes of glory to come founded on the promises given to us in God's word, how little can we possibly know ! What imperfect ideas we must of necessity form,—" When I was a child, I spake as a child, I understood as a child, I thought as a child." Trail justly observes, ' These two questions—What Christ's glory is ?

and what the beholding of it in heaven is? are neither of them to be fully answered in this life. Christ's glory would be but a small glory if either the heart of man could conceive it fully, or the tongue of man could express it all. If the glory that Christ has prepared for his people be such as is inconceivable, (1 Cor. ii. 9.) how much more must Christ's own glory be.' But the little we can know and understand is infinitely to be preferred to all other knowledge. (Phil. iii.) "The way of life is above to the wise, that he may depart from hell beneath." There is our great treasure, (Luke xii. 33.) and there will also continually be the true believer's heart.

The Holy Scriptures have informed us of MANY MANIFESTATIONS OF THIS GLORY EVEN IN THIS WORLD. Often God manifested himself in angelic appearances to patriarchs and prophets of old. Moses had a more immediate view of his glory, when in the cleft of the rock, and when he heard the proclamation of his perfections. (Exod. xxxiii. and xxxiv.) Isaiah saw his glory, when he beheld the Lord sitting on his throne. (Isa. vi.) Ezekiel beheld also the appearance of the likeness of the glory of the Lord. (Ezek. i. 28.) The three Apostles on the mount of transfiguration were eye-witnesses of his Majesty. (2 Peter i. 17. Matt. xvii.) St. Stephen before his martyrdom had a similar direct vision of heaven opened, and the glory of God, and Jesus standing at the right hand of God. (Acts vii. 55.) The Apostle Paul was caught up into the third heaven, (2 Cor. xii. 1—5.) and again and again the favoured John had heaven opened to him. Thus has God even on earth given many evidences of the reality and greatness of the glory to be revealed.

There is also to ALL THE TRUE FOLLOWERS OF CHRIST, A PRESENT BEHOLDING OF THE SPIRITUAL GLORY OF THE LORD JESUS BY FAITH. The Scribes and Pharisees beheld his person, heard his discourses, and witnessed his miracles, and yet they despised and rejected him. The Apostle "beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth." Hence our

Lord says to them, " Blessed are the eyes which see the things that ye see ; for I tell you that many prophets and kings have desired to see ; those things which ye see and have not seen them." (Luke x. 23, 24.) There is a special blessing therefore connected with this view of the spiritual excellence of our Redeemer. It comes entirely from God's gift. " Flesh and blood hath not revealed it unto thee," as our Lord tells Peter, " but my Father which is in heaven." And, as he tells Thomas ; " Blessed are they which have not seen and yet have believed." When once we thns apprehend Jesus by faith and are apprehended of him, (Phil. iii. 12.) he becomes infinitely dear and precious to us. Christ is all in all to his people ; the one they deliberately prefer to all others ; he is to them " the chief among ten thousand." His grace has won their hearts for ever ; they discern, they rejoice in all his beauty and goodness. It is not a knowledge that relates to his personal appearance after the flesh (2 Cor. v. 16.) but to his moral and spiritual excellencies, so that though we have not seen him, we love him ; and now, " believing in him, we rejoice with joy unspeakable and full of glory." We realize by faith his existence, his presence, his power, his wisdom, compassion and love. We believe all that the Bible records that he hath said and done and suffered, and that he is now doing and will hereafter do for us : and believing all this, we have entire confidence in him, he has our whole hearts, we devote ourselves to him and we delight ourselves in him : and thus beholding as in a glass, but dimly and obscurely indeed, (1 Cor. xiii. 12.) yet " the glory of the Lord, we are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. iii. 18. Thus we attain ourselves that moral transformation, that " holiness without which no man shall see the Lord." (Heb. xii. 14.) ; that inward change which is absolutely needful for the sight, as well as for the enjoyment, of the heavenly kingdom. If Christ be in us now, then and then only have we good " hope of glory." Col. i. 27.

THE FUTURE VISION OF CHRIST IN GLORY IS BY SIGHT.

And this is a contrast to faith. Now it is just the reverse, "we walk by faith, and not by sight." Hereafter we shall really behold the glory of Christ. This will materially differ from our present state chiefly in two respects. THE LORD JESUS CHRIST HIMSELF WILL IN HIS GLORY BE PERSONALLY VISIBLE TO US. Oh how wonderful will be the constant vision of this glorious "King of saints!" If St. Peter could say, "Lord, it is good for us to be here:" what shall we say when we are "ever with the Lord!" This is absolutely promised, (1 Thess. iv. 17.) We shall "see him as he is." (1 John iii. 2.) The patriarch Job in his afflictions was comforted with this: "I know that my Redeemer liveth; in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another." (Job xix. 25—27.) By this, Isaiah animates the servants of God to fidelity: "Thine eyes shall see the King in his beauty, they shall behold the land that is very far off." (Isaiah xxxiii. 17.) The apostle having once beheld it, all his life after seems but a panting and longing to leave all here, that he might be with his heavenly King, (2 Cor. v. 8; Phil. i. 23.) Then we shall behold him "face to face;" that is, have an actual, clear, distinct, and full, personal sight of him; "then shall I know even as also I am known." (1 Cor. xiii. 12.) And yet farther we shall HAVE FULL CAPACITY OF BODY AND SOUL, FOREVER BEHOLDING AND EVER DELIGHTING IN HIS GLORY. The importance of this may be seen in the effects which a manifestation of his glory to saints living on the earth had. The effect was astounding and overwhelming. The Israelites were in terror when they heard his voice on Mount Sinai. Moses was told, "There shall no man see me and live." Isaiah cries out, "Woe is me, I am undone, for mine eyes have seen the King, the Lord of hosts." Isa. vi. 5. Ezekiel fell upon his face. (Ezek. i. 28.) Daniel the beloved was left "without strength, and a great quaking fell on him." (Dan. x. 7, 8.) Even John, who lay in the bosom of the Lord, "fell at his feet as dead." (Rev. i. 17.) The disciples on the mount feared and knew not what they

said. (Luke ix. 28—35.) But it will not be so in our spiritual, incorruptible, and glorified bodies. We shall have given to us an inward power to receive and comprehend his glory, and to enter with full delight of soul into all its excellence. It is this change which fits us for beholding that which would otherwise be to us a consuming fire. We may see in a thousand instances how important it is that the nature of the creature should be adapted to the element in which it lives. A fish has its enjoyment in the, to us, cold dark waters, which would extinguish the life of other creatures not adapted to live there ; but place the fish on a sunny bank, and the brighter the beams of the sun, and the more it gladdens all around, the more miserable it is to the fish, which soon expires. There is a perfect adaptation therefore in our resurrection bodies to this beatific vision. We cannot indeed describe it, for it has not been visibly manifested, it "doth not yet appear what we shall be ; but we know that when he shall appear, we shall be like him, for we shall see him as he is." We may, however, hence gather, that the departed spirit, while separate from the body, cannot be in full possession and enjoyment of all the glory to come. The departed spirit is in rest and joy, but has not yet reached its fullest blessedness. Col. iii. 1—4.

THE PERFECTIONS OF THAT VISION ARE WHOLLY BEYOND OUR THOUGHTS. Dr. Owen observes, 'Nothing shall weaken, disturb, or incapacitate our souls in acting in all their powers, unimpeded by vanity, diversions, weakness, inability, upon their proper objects. The excellency thereof in universal liberty and power we cannot here comprehend ; nor can we yet conceive the glory and beauty of those unmixed spiritual actings of our minds, which shall have no clog upon them, no incumbrance in them, no alloy of dross accompanying them. One pure act of spiritual sight, in discerning the glory of Christ, one pure act of love in cleaving unto God, will bring in more blessedness and satisfaction into our minds, than in this world we are capable of. There is a progressive light given to man even

in this world. The light of nature teaches much, the light of cultivation and learning teaches more, and the light of grace yet more ; one perfects another without destroying it. And thus the light of glory perfects every other light, not abolishing any, but rectifying, improving, and completing all, by adding its own peculiar advantages. Thus " they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." We may see in the different dispensations of God a progressive light. Patriarchal, Abrahamic, Mosaic, and Christian, each giving its additional beams to the glory of God's revealed truth. Life and immortality are illuminated by the gospel, but the light of the glory of Christ in heaven is far beyond all that has yet been given. (Rev. xxi. 22, 23.) Every defect is wholly removed. It is beautiful to see how one earthly trouble and defect after another vanishes. " They hunger no more, neither thirst any more ; neither shall the sun light on them, nor any heat." (Rev. vii.) " God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain." (Rev. xxi. 4.) " There shall be no night there, they need no candle, neither light of the sun. And there shall be no more curse." (Rev. xxii. 3, 5.) And as all evil vanishes for ever, so all good is for ever there. " The Lord God giveth them light, and they shall reign for ever and ever."

THE PERPETUITY AND ETERNITY OF THAT VISION OF GLORY completes our happiness. Indeed could we ever again be separated from Christ the supreme object of our heart, heaven would lose its brightest joy. But the promise is faithful ; " He that overcometh will I make a pillar in the temple of my God, and he shall go no more out." As there will be no internal defects nor outward temptations ; no doubts, no fears, no sin or corruption of any kind ; so on the other hand, the great gulf fixed which is wholly impassable, (Luke xvi. 26.) the union of the divine and human nature in Christ, and the everlasting co-

venant of his love (" they shall never perish, neither shall any pluck them out of my hand ") assure our permanent abode in that heavenly home, our only real home. " Nothing shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. viii. 39.) The inheritance to come, reserved in heaven for us, is not only incorruptible and undefiled, but it " fadeth not away." It is wholly unchangeable in its glories, excepting that as of " the increase of the government and peace of our Lord " there shall be no end, so our dominion and our glory in his, must ever be increasing. Trail observes, ' The state of grace is a sure state of God's making. No vessel of grace and mercy shall ever be emptied of it. But it is not a sure state to every believer's thinking : for fears of miscarrying may be where there is no real danger. But the state of glory is not only sure and unchangeable, as it is of God's gracious making, but it is so to every glorified person's thinking. " We shall be ever with the Lord." Christ's glory is infinite, and no creature in its most exalted capacity can take a full view of it all. Therefore though the glorified beholders of it are eternal beholders thereof, yet they never see it all fully, nor can comprehend it.'

The TRANSFORMING EFFICACY OF THIS OPEN VISION has yet to be noticed. We all know how much intimacy with another, affects our own character, either for bad or for good. " I am a companion of them that fear thee," is the course of the children of God here, of which they find the constant benefit. Children become imitators of their parents. Especially the character of those who are immediately above us as well as constantly with us, has a great influence in moulding our own character. What a growing influence then must the constant and open vision of the glory of Christ have upon us ? If seeing him at such a distance, so dimly, through such a weak faith, in enigmas and figures, has a transforming power, even amidst all the temptations and corruptions of earth, (2 Cor. iii. 18.) how powerful must be the effect of seeing him face to face, when that which is perfect is come, and we know as

we are known? The immediate likeness produced is explictly declared, and is one chief hope often set before us: "We know that when he shall appear we shall be like him, for we shall see him as he is. We shall bear the image of the heavenly: ye shall appear with him in glory." There must also be a constant growth in our own divine knowledge and holy joys. David's one desire was thus expressed: "That I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." What will it be then to behold this beauty without a veil, to inquire with certainty of gaining knowledge, to have all that is dark cleared up, and our glorified body and soul a mirror reflecting the divine glories with increasing lustre, in the age of ages yet to come.

Oh how is it possible such sinful, guilty, weak, and fallible creatures as we are, so full of corruption, infirmity, and death, can ever hope to attain such a vision of glory with such transforming efficacy! To meet this fear, to strengthen our hope, the prayer which our Lord offered up is expressed with remarkable energy, "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me." Where the removal of his own sufferings was the object of his petition, we may observe a remarkable reserve in his prayer, "Father, if thou be willing, remove this cup from me: nevertheless, not my will but thine be done." Now there is no such reserve or exception. "The Father loveth the Son, and hath given all things into his hand." The Son was just about to purchase his church for himself at a costly price, even with his own blood: the price was in his hand when he asked and purchased possession: it is assured to him by a covenant well-ordered in all things and sure from the foundation of the world, and he expresses not only the earnestness of his desire but the sureness of his obtaining what he asks, when he says, "I will." It is to strengthen our faith and nourish our confidence that he who well knew what all this glory really is, and

what his Father's heart to us was, is thus peremptory, and shows us that his will is fixed on our glory.

On another occasion, before the resurrection of Lazarus, he previously strengthens the faith of his disciples for realizing the might put forth in that act of his power, "Father, I thank thee that thou hast heard me ; and I knew that thou hearest me always ; but because of the people which stood by I said it, that they may believe that thou hast sent me." He had promised to his disciples, "Where I am, there shall my servant be ; if any man serve me, him will my Father honour ;" he had told them he was going to prepare a place for them, and now at the throne of grace, while they were all kneeling together, he claims for them a vision and a share of his own glory, bringing them as it were within sight of it and of the Giver and bestower of it all. He prepares them for the cross, the sufferings, the reviling, and the persecutions through which they had to pass, showing the certainty of the coming glory and their individual portions in it all.

All this glory is the fruit of his mediation and intercession ; his sacrifice on the cross was our ransom ; his resurrection from the grave but the first-fruits of them that slept. As he also presented his disciples, before his sufferings, to his Father at the throne of grace, so will he also present the whole body of his people to himself, as "a glorious church, not having spot or wrinkle, or any such thing ; but that it should be holy and without blemish—faultless before the presence of his glory with exceeding joy."

Who are they then that thus shall be admitted to this open vision of the glory of Christ ? they are described in these words,—"They whom thou hast given me." It is an expression almost peculiar to the Gospel of St. John, (vi. 37—39 ; xvii. 2, 6, 9, 11.) It has a reference to covenant transactions between the Father and Son, relating to the election of his people from the foundation of the world, of which we meet with many intimations in the word of God. (Psalms ii. 8 ; cx. Isa. liii. 10—12. 2 Thess. ii. 13.

2 Tim. i. 9. Eph. i. 4, 5, 11.) Some of the great lessons taught are, the sovereignty of divine grace, the perfect oneness of the love of the Father and the Son in our salvation ; the infinite security for it, the entire freedom of it, its inestimable importance, and its eternal duration.

But the expression is intimately connected also with holy practice. How may we know that we are among those thus given to Christ? How may we assure to our own hearts this blessed privilege? The Saviour has made this plain as the noon-day. "All that the Father giveth me, shall come to me, and him that cometh to me I will in no wise cast out." Go then at once to Jesus, and obtain living evidence that you are in the number given to him. "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish—My Father which gave them me is greater than all." Let us then hear his voice and follow him, and so shall we know that we are among the sheep given to him of the Father. "I have manifested thy name unto the men which thou gavest me out of the world ; thine they were, and thou gavest them me, and they have kept thy word." If we then have discerned anything of the beauty and glory and excellency of our God in the face of Jesus Christ ; if we have seen that God is light and love ; if we have learned to delight in him ; if his word be precious to us and we meditate upon it and seek to live according to it, then again we may assure our hearts that we are among those given of the Father to Christ. The privileges lead to holy practice, and the holy practice becomes the living proof that the privileges are really and truly our own.

CHAP. III.

THE GLORIES GIVEN TO THE PEOPLE OF CHRIST.

THE scriptures often set before us this interesting truth, that all the glories given to the people of Christ reflect glory on the Saviour. There is an inseparable connection between their glory and His glory. He himself says, "All mine are thine, and thine are mine, and I am glorified in them." There is "the riches of the glory of his inheritance in the saints." (Eph. i. 18.) "He shall come to be glorified in his saints, and to be admired in all them that believe." (2 Thess. i. 10.) Let us then dwell more particularly on the glories of the people of Christ, and show how they reflect glory on our Divine Lord, and may the Holy Spirit himself "shew us things to come."

THE TIME WHEN THIS GLORY IS GIVEN TO THE PEOPLE OF CHRIST is when their Lord himself returns in his glory. When Christ who is our life shall appear, then shall ye also appear with him in glory. Col. iii. 4. See also Rom. viii. 19, 20. 2 Tim. iv. 8. 1 Peter i. 7. It is when he comes in his glory with all his holy angels that the saints enter their kingdom. Matt. xxv.

IT IS THE JOY OF LOVE TO SEEK TO MAKE BELOVED OBJECTS TRULY AND SUPREMELY HAPPY. It is a real satisfaction to a heart glowing with love to seek to surprise those we love, with unexpected tokens of love. Wisdom and power, and riches, and dominion are valued and prized for such ends. Now there is no question that the Lord Jesus Christ has all power in heaven and earth given to him. He is set at God's "own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in

this world, but also in that which is to come ; and God hath put all things under his feet, and given him to be the head over all things to the church, which is his body." There is no question that He has intense and persevering love to his people. He loved them from everlasting to everlasting. It is a love that has heights and depths and lengths and breadths that pass knowledge. The "Lord's portion is his people." He that touches them "touches the apple of his eye." They are engraven on the palms of his hands. Their salvation is the travail of his soul ; "for the joy set before him" in accomplishing their redemption, "he endured the cross, despising the shame."

Think then of the heart of Him thus exalted, thus mighty, thus having all means at his disposal, thus full of love to us, set on making those who have trusted in him and confessed him for ever glorious, and how great must that glory be !

THIS GLORY HAS ALSO BEEN PREPARING FOR THEM FROM THE FOUNDATION OF THE WORLD. It was in the divine purpose from the beginning. "God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth, whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." (2 Thess. ii. 13, 14.) They were "chosen in Christ before the foundation of the world, that they should be holy and without blame before him in love." (Ephes. i. 4.) All things were eternally ordained and planned for this end. (2 Tim. i. 9 ; Ephes, iii. 11.) Thus the kingdom which they are called to inherit is said to be "prepared" for them "from the foundation of the world." (Matt. xxv. 34.) The Saviour tells us, "In my Father's house are many mansions, I go to prepare a place for you." (John xiv. 2.) The distinct places in it are prepared of the Father for each person, and will be so assigned to them. (Matt. xx. 23.) God is described also as preparing inconceivable glories for those who love him, (1 Cor. ii. 9.) and as being the "builder and maker" of their future city.

(Heb. xi. 10, 16.) How unspeakably glorious must that be which has such a lengthened preparation, by such a divine builder, who makes such promises and cannot fall short of one promise !

THE PEOPLE OF CHRIST HAVE ALSO BEEN PREPARING FOR THIS GLORY in every stage of their progress from the first gift of life. This is clearly set before us. " We know that all things work together for good to them that love God, to them who are the called according to his purpose : for whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called ; and whom he called, them he also justified ; and whom he justified, them he also glorified." In all his dealings with them, God has a reference to their future glory. He gives them " meetness for the inheritance of the saints in light." He designs them to be beautiful vessels to set forth his praise, " that he might make known the riches of his glory on the vessels of mercy which he had afore prepared to glory." (Rom. ix. 23.) Oh when we consider what a poor fallen sinner is, how far by nature gone from original righteousness, and how corrupt he has become by habits of sinful practice, how proud, how vain, how earthly, how selfish, and how sensual, yes, how devilish, (James iii. 15), and then think of what he becomes by grace ; a new man " after God created in righteousness and true holiness ;" what a work of preparation must be going on in his heart from year to year to accomplish such a transformation ! It is the result of innumerable means of grace, Sabbath instructions, ordinances, and sacraments. It is the result of countless trials, temptations, toils, mortifications, conflicts, backslidings, falls, and revivals. It is the result more especially of the Saviour's love, mediation, and intercession, and of the Holy Spirit's grace and teaching, strength and comfort, afforded again and again. But all this preparation of the vessels of mercy may show us the glory given to them.

The saints are made glorious IN THEIR PERFECTED GRACES. Grace is the beginning, the very seed of glory. "The Lord God is a sun and shield; the Lord will give grace and glory." All the various actings of grace are so many seeds now apparently disappearing, but hereafter all to rise in new beauty and with vast increase. This is frequently brought before us. "Whatsoever a man soweth, that shall he also reap—he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing, for in due season we shall reap if we faint not. He which soweth bountifully shall reap also bountifully." (Gal. vi. 7—9; 2 Cor. ix. 6. "Patient continuance in well-doing" is really to "seek for glory, honour, and immortality." (Rom. ii. 7.) "Whatsoever good thing any man doth, the same shall he receive of the Lord." (Ephes. vi. 8.) Thus all our graces, weak, imperfect, and apparently soon dying away, are the seeds of things to come, and shall hereafter revive in fresh life, and growth, and loveliness. The trial of our faith "shall be found to praise, and honour, and glory at the appearing of Jesus Christ." (1 Peter i. 7.) Our meekness shall lead on to our inheriting the earth, our purity in heart to our seeing God, our enduring persecution for the truth to our great reward in heaven, our suffering to our reigning with Christ. The Lord will bring the jewels of his graces out of the dark mines of our earthliness and sinfulness; and perfect them with all the lustre and glory of the beams of the heavenly day. Very lovely and very precious are the graces of God's children to those who know them and can prize them here below. Some are apt now even to idolize favoured servants of Christ for those gifts and graces which God has bestowed upon them; but while all the glory hereafter is given to Christ, the least in the kingdom of God to come is greater than the greatest in the spiritual kingdom on earth. The perfected graces of meekness, gentleness, truth, holiness, wisdom, love, and goodness, how brightly will they shine out in the kingdom of glory, even as the brightness of the firmament, and as the stars for ever and

ever. In the beginning of the book of Revelation the Saviour gives the promise, "I will write upon him the name of my God." In the whole course of events we have the "sealing of the servants of God in their foreheads." And at the close we find the happy issues, "they shall see his face, and his name shall be in their foreheads." Unspeakable glory and blessedness indeed, when all the traces and lineaments of the divine image are completed, and the saints are for ever perfected, and made glorious pictures of their heavenly Parent!

The saints are MADE GLORIOUS IN THEIR RESURRECTION BODIES. The Christian shall abundantly obtain glory, honour, and immortality in the resurrection-body as well as in the beatified spirit. There are four remarkable properties of the human body, as raised from the grave, which distinguish it from that "flesh and blood which cannot inherit the kingdom of God." We read, first, that it is "raised in incorruption," and so entirely free from all that capability of infirmity and decay, corruption and death, to which our present bodies are liable. Secondly,—It is "raised in glory." There are different degrees of glory on earth. Solomon in all his glory was not arrayed like one of the lilies—but all earthly glories must be faint figures of the inconceivable glory of the heavenly body. Our Lord showed his three favoured disciples something of it on the mount of transfiguration. After telling them that they should not taste of death till they had seen the kingdom of God come with power, he shortly after "was transfigured before them, and his face did shine as the sun, and his raiment was white as the light, and there talked with him Moses and Elias who appeared in glory." We too are to bear the image of the heavenly. Our vile body is to be "fashioned like unto his glorious body." Thirdly,—"It is raised in power." Now how weak and frail is the human body; we dwell "in houses of clay, whose foundation is in the dust, which are crushed before the moth;" but how mighty and powerful will each human body then have become! We shall be

equal to the angels "who excel in strength," as we may see when one angel destroys in one night 185,000 of the host of Sennacherib. Fourthly,—It is "raised a spiritual body." It is relieved from all the present infirmities and from all the present temptations of flesh and blood: it may possibly stand in no need of meat and drink, and those supplies of earthly things which our present bodies require: actuated entirely by the Holy Spirit, and quickened by him, all its motions and faculties will correspond to its holy and heavenly nature. There will be no such thing as impediment to its desires, in distance and intervening elements; "whithersoever the spirit was to go, they went, thither was their spirit to go." (Ezek. i. 15—28.) Thus we see our Lord after his resurrection, appearing, and vanishing, and entering rooms with closed doors in a supernatural manner.

Think, Christian reader, of all this wonderful change taking place in these our frail bodies, however weak and bowed down; however decrepit and full of aches and pains; however marred and all its beauty gone in sore disease: and still more, however they may have mouldered in the dust, or been scattered over the earth; they shall rise thus glorious with infinitely increased capacities for perfected and for perpetual enjoyment.* What a transformation from the last parting hour of the union of saints innumerable before their death; faint, weak, gasping for breath,

* This last and most wonderful and glorious display of the power of God (1 Cor. xv. 26, 27. Eph. i. 19. Phil. iii. 21.) is so far beyond the poor, grovelling thoughts of the highest intellectual powers of man, that many talented efforts have been made to set it aside. A work by Professor Bush entitled "Anastasis, or the doctrine of the Resurrection," has lately been published. It is a laborious and learned attempt, under the figment that a spiritual body is developed at death, to set aside the resurrection of the material body of our Lord, and of the material bodies of the saints at the advent, in the body of the Redeemer. It is as weak in reasoning as, to use the fanciful style of the neological school which has been too much favoured in America, it is utterly unsustained by "a competent exegetical exposé." To a simple mind the plain words of our Redeemer (John v. 28, 29.) will answer every difficulty on this subject, as well as the plain testimony of his apostles. (1 Thess. iv. 1 Cor. xv. and Rev. xx.) We are explicitly warned against such perversions, (2 Tim. ii. 18.) and it is very grievous to see the ingenuity of subtle criticism, labouring to subvert such explicit testimonies to the blessed doctrine of the same body that died again, being raised. May it only bring out more distinctly the blessed hope of the gospel.

groaning in pain, the tenement of the soul, broken down in every part, and just dropping to pieces—now, at this first reunion, all vigorous and mighty, spiritual and glorious, a fit palace for the immortal inhabitant, rebuilt by the hand of God himself!

The saints are farther glorious IN THEIR INWARD likeness to Christ. Of this we are often assured. We are predestinated to "be conformed to the image of his Son; as we have borne the image of the earthly we shall also bear the image of the heavenly, we shall be like him, for we shall see him as he is." This only can satisfy the hunger and thirst of a renewed soul, "As for me I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness—let thy work appear unto thy servants and thy glory unto their children, and let the beauty of the Lord our God be upon us." The whole work of the Spirit has this tendency, while now we are "beholding as in a glass the glory of the Lord, we are changed into the same image."

What a ravishing prospect is this! To be for ever free from sin, from temptation to sin; to be for ever delivered from selfishness and pride, and all unholy passions of every kind: to be for ever full of light and full of love: to have all the calm, pure, meek, holy, compassionate, tenderly affectionate, and heavenly mind of the Lord Jesus: to desire with the same unvarying simplicity and unshaken firmness our heavenly Father's glory: to delight with the same unreserved fulness to do his will: "His servants shall serve him, they shall see his face, and his name shall be in their foreheads!" This, this is the "inheritance of the saints in light," their clear knowledge, their spotless purity, their fulness of joy in the everlasting ages yet to come.

The saints are glorious in THE WONDERFUL GATHERING TOGETHER OF THEIR COUNTLESS MULTITUDES. There is great glory in the idea of vast assemblies of those eminently distinguished by the supreme monarch's favour. Thus, Ahasuerus made such a feast for his princes and servants.

(Esther i.) Thus, Solomon assembled the elders of Israel, and all the heads of the tribes, and the chief of the fathers. (1 Kings viii.) But how infinitely superior to any such assemblies will be this last "general assembly, and church of the first-born, whose names are written in heaven." Love is the prevailing feeling of all; that so many should partake of this blessedness, is indeed the very happiness of love perfectly completed. What a song of praise will that be, when the ten thousand times ten thousand and thousands of angels round about the throne, and the living creatures, and the elders, unite with every creature in heaven, and on the earth, and under the earth, in saying, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever." There is great glory in their being gathered together FROM ALL TIMES. The patriarchs, as they died, are said to be gathered to their people: (Gen. xxv. 8; xxxv. 29; xlix. 29.) their spirits meet together in the presence of Christ, and their bodies slumber in their tombs. But the resurrection of the last day brings together bodies and souls of all the saints who have ever existed on earth, and is, therefore, emphatically "the gathering together. (2 Thess. ii. 1.) All the saints before the flood, from righteous Abel and Enoch, who walked with God, to Noah; all the saints, before the call of Abraham, and all the patriarchs, lawgivers, holy priests, and prophets, righteous kings and servants of God before the Lord came; all the apostles, primitive Christians, martyrs, confessors, and faithful Christians from age to age, in numbers countless "as the stars of heaven, and as the sand which is upon the seashore," (Gen. xxii. 17.) shall then meet together, and joy in each other's joy. THE PERFECTION OF EACH, in body and in spirit, and THE COMBINATION OF THE WHOLE, each a mirror of glory, and reflecting glory on each other, must form a bliss far beyond our utmost thoughts. If we take a single star, it is beautiful in itself; if we look on a bright and clear night, and survey the vast expanse of heaven, all glittering and resplendent, with stars in varied lustre, and

know, by science, something of the magnitude of each star, it fills the mind with joy and admiration; if we gaze on our sun, we can hardly bear its brightness: think then of millions on millions of happy saints, shining forth as suns in the kingdom of heaven, "as the brightness of the firmament, and as the stars for ever."

This vast multitude is farther glorious, as IT WILL BE GATHERED FROM ALL NATIONS: "Lo, a great multitude which no man could number, of all nations and kindreds, and people, and tongues, stood before the throne and before the Lamb." Abraham, the father of the faithful, and all the true Israelites, will be there. The mystery of the Gentiles, which "from the beginning of the world hath been hid in God," will all be disclosed. Oh, how rich in wisdom and love will that mystery be seen to be in the myriads of the elect, gathered from the Gentiles in successive ages for 1800 years, to be partakers of the first resurrection. Not one nation that has ever existed shall be without some representative to enjoy that recompense of the just. Barbarian, Scythian, Assyrian or Persian, Greek or Roman, Chinese or Greenlander, Indian or Negro, European, Asiatic, African, American; from each nation, kingdom, and tribe, renewed and sanctified saints shall swell the heavenly company, and the eternal chorus of praise. Oh, when we look at all the rebellions and wickedness of our world through 6000 years, out of what a hell of sin and wickedness has our God filled his heavenly courts with pure and holy worshippers.

For this vast multitude is formed of converts FROM ALL CHARACTERS OF MEN, AND FROM ALL CLASSES OF SOCIETY. Grace in them has been victorious over the prince and the peasant, the rich and the poor, the wise and the unwise, the learned and the ignorant, the young, the middle-aged, and the old; all have found their salvation in one Gospel, their joy in one Saviour; there may be great changes from their position on earth; as the stone rejected by the builders was made the head of the corner, so we are assured by our Lord, "many that are first shall be last, and the last

shall be first," yet all shall receive a hundred-fold for every sacrifice, and shall inherit everlasting life. But, if the triumph of grace is seen in taking from all classes of society, it will be yet more manifest in bringing forth trophies from all characters. The proudest of the Pharisees will be there, having renounced all his pride and boasting and self-righteousness. The most prejudiced philosopher will be there —in all the simplicity and teachableness of a child. The most vile sinners enumerated by the Apostle,—"fornicators, idolaters, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, revilers, extortioners," washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God, will be there, pure as Christ is pure, holy as he is holy. Oh the omnipotence of that grace which made the change! How they will glory in it for ever! Monsters of wickedness transformed into glowing seraphs of heaven. A vile Manasseh becomes the humbled and glorified penitent; a blaspheming Saul triumphs in grace as having been the chosen vessel to bear the name of Christ to all nations. What histories each will have to give of all that grace has done in them, and the name of the Lord alone shall be exalted in that day. Hence, though the multitude is so countless, the characters are so varied, the classes from which they have come so diversified, there is but one song and one voice from the whole vast gathering.

The saints are glorious also in THEIR FINAL VICTORIES OVER ALL THEIR ENEMIES. Oh, through what struggles, through what a great fight of afflictions, through what defeats and overthrows for a time, have they finally gained their palms of victory. In what sorrows have they often gone on their way weeping: what waves of trouble have gone over them. "We must through much tribulation enter the kingdom of heaven." Read the eleventh of Hebrews, and especially the close of it: read the close of the eighth of Romans; read any faithful history of the true Church, and see how the mark of the cross everywhere follows the Christian; and trials and afflictions everywhere

await him as he is faithful to Christ. What mighty enemies oppose the Christian, the moment he has really obtained spiritual life. How many temptations assail him from within and from without, from earth and from hell. We may be astonished how trembling, fearing, anxious, burdened, contrite spirits, could ever stand the batteries raised against them by Satan. "They overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto death." Hence have been seen feeble children braving all the terrors of angry tyrants, and instant martyrdom, and confessing Christ with boldness and holy joy. Perfectly weak and helpless in themselves, Christians have been strong in the Lord, and passed through the fiery furnace to their glory. They have been as sheep amidst wolves, and yet have feared nothing so much as denying their Master. And so he has stood near them, he has walked with them, he has preserved them, or, as the Apostle declares, "Nay, in all these things we are more than conquerors through him that loved us." The strangeness of their trials, and the completeness of their deliverance, enhance that fulness of blessedness in which they evermore rejoice, as the terrors of the shipwreck enhance the safety of the harbour; and the peril and pain of the disease, the blessedness of perfectly restored health. And all, all is the work of our Divine Saviour.

The saints SHALL SHARE IN ALL THE GLORY GIVEN TO CHRIST. True, his is a pre-eminent and peculiar glory, and there is an important sense in which it is declared again and again, "My glory will I not give to another." (Isaiah xlii. 8; xlviii. 11.) But in his mediatorial glory his people shall in many respects share according to his express promise. "The glory which thou hast given me, I have given them." While He is the only-begotten Son of God, they are sons of God by regeneration and adoption; they, through the exceeding great and precious promises, are "partakers of the divine nature." If He in its highest and fullest sense displays the glory of God, and is the Light of the world, they in an inferior degree are "the

light of the world, and show forth the virtues of him who has called them out of darkness into his marvellous light." If He was unequalled in his humiliation and sufferings, they too have had "the fellowship of his sufferings, being made conformable to his death." If He exercises universal dominion, they too shall sit with him on his throne, and judge the world, and judge angels, and reign over the earth. If He be the fountain-head of joys; it is also in the light of the heavenly Jerusalem that the "nations of them which are saved shall hereafter walk." If He be full of grace and truth, they too shall partake of his blessed character. If He receive all his glory to bless others, so the saints "shall be kings and priests unto God and the Father" to bless a renewed earth for ever and ever. (Rev. xxii. 5.) We shall enter into all "the joy of the Lord," we shall partake of all his holy happiness. We shall have one mind with him and one glory with him, so as to realize the fulfilling of the wonderful declaration, "the glory which thou hast given me, I have given them, that they may be one, even as we are one." They are one in suffering now, in shame, reproach, sacrifices, trials and labours, (John xv. 18—21,) and they shall therefore be one in glory for ever. They are now "heirs of God and joint heirs with Christ," and he has applied to them the same promises of power and victory over enemies that were in covenant first given to him. (See Rev. ii. 27, compared with Psalm ii. 8, 9; Rev. iii. 21.) There is a heavenly and an earthly glory united and manifested here below; "the holy Jerusalem descending out of heaven from God, having the glory of God:" a divine glory therefore manifested on earth: according to the glorious promises, "I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name." The new name seems to have a special reference to the title of Christ as "King of Kings and Lord of Lords," and that dominion which he has yet

to manifest, and for ever establish over the earth. Of all this glory his people shall be partakers.

THE GLORY OF THE SAINTS IS AN EVERLASTING GLORY. This is what crowns the whole. If it could ever terminate; if it was only for a period, however lengthened, heaven would lose its brightest joy. No. It will never end. It is perfected happiness, and it is happiness for ever. Have we not been sometimes lost in joy and surprise, when a good, infinitely beyond our thoughts, has quite unexpectedly been bestowed upon us? We conld hardly believe or realize it for joy of heart. What will it be then, when the full tide of heavenly and eternal joy fills the soul—when we can say, in a fuller strain of joy than David could ever utter, "Who am I, O Lord God, and what is my house, that thou hast brought me hitherto." This is an eternal kingdom! This is an eternal joy! We are pillars "in the temple of God, and shall go no more out!" This is au exceeding and an eternal weight of glory! Well will the ministers of Christ count themselves happy to have endured "all things for the elect's sake, that they might obtain the salvation which is in Christ Jesus, with eternal glory." Well may the glorified saints say, Oh happy sufferings, and light afflictions which were but for a moment, which have worked out for me such an exceeding and eternal weight of glory. What a poor earthly tabernacle will the noblest of earthly palaces then be seen to be, when we compare it with the "building of God, the house not made with hands, eternal in the heavens." Princely gifts are uncommon and splendid gifts, what will then be this gift of the King of Kings, when he fulfils his promise of eternal life, and the abundant entrance is "ministered unto us into the everlasting kingdom of our Lord and Saviour Jesus Christ." Then, then only shall we fully comprehend those words, "in thy presence is fulness of joy, at thy right hand there are pleasures for evermore."

But how can we speak aright of these glories; "it doth not yet appear what we shall be;" it is now, as is thrice

stated (Rom. viii. 18; 1 Peter iv. 13; v. 1.) "the glory that shall be revealed," not the glory that has been revealed. A dim and distant glimpse we get through the telescope of Scripture; but it is transient: our hand is unsteady in holding the glass, clouds interpose, and the land is yet far distant. It has, in its own splendour yet to shine upon us, in its own brightness yet to reveal its superiority to all that the mind of man can conceive. It is all yet "unseen and eternal." Opposite perfections are needful to reveal to us even thus dimly its glories; thus there is a temple, and there is no temple. There is a temple, for "they serve him day and night in his temple;" all their service is really nothing but a constant act of devotion; worshipping and magnifying of him perpetually; and yet "there is no temple there," for all the heavenly mansions are one vast temple, nor is one place more holy than another, nor one time more consecrated to his service than another; God is everywhere present, everywhere manifest, and all employments are equally and fully the exercise and the joy of every faculty, and the perfected devotion of the whole glorified man. By this also glory is brought to God, and blessings unspeakable to those over whom He shall reign for ever, and we shall be filled with constant, increasing, overflowing, and eternal peace and gladness.

In the meanwhile, the surest token of our partaking of this glory is, sufferings joyfully endured for Christ; "ye took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance." (Heb. x. 34.) "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you." (1 Peter iv. 14.) It is this hope of glory that will strengthen us in the midst of the fiery conflict through which the church has yet to pass—the last affliction before the revealed glory.

CHAP. IV.

THE LORD JESUS CHRIST GLORIFIED IN HIS PEOPLE.

For our sakes the Lord of glory, God over all, blessed for ever, submitted to the lowest humiliation, even the death of the cross : he was mocked and spit upon, and buffeted, and smitten, and stripped of his raiment, and nailed to the tree, and taunted ; and died as a malefactor, despised and rejected of men. How then can his glory but be unspeakably precious to his people ? For this they long, for this they pray, " to him be glory, and dominion, for ever and ever."

It will therefore add unspeakably to their happiness, that all the glory which they receive is returned back to Jesus again. As all the honour put on Christ himself, the Son of God, really honours the Father, so all the honour that Christ puts upon his church, will really bring honour and glory to his own name. Let us endeavour then to shew how Christ shall be glorified in his saints.

There is a present manifestation of his glory in his people on earth. Thus the messengers of the churches are described as " the glory of Christ." (2 Cor. viii. 23.) He is glorified in the sacrifices which they exhibit, wherever they go. The apostle desires that Christ should " be magnified in his body, whether it be by life or by death," (Phil. i. 20.) and Christians in general " shew forth the praises " or virtues " of him who has called them out of darkness into his marvellous light." Thus they are really " the epistles of Christ known and read of all men." Christ is indeed " the light of the world," but as the moon reflects during the night the rays of the absent sun, so Christians " shine as lights in the world, holding

forth the word of life." The light is indeed often veiled, and at best feeble ; it diminishes and it increases ; but still light is given by his faithful people, and so his glory is even now manifested through them. The world will only see Christ in the shinings forth of his grace and beauty in the spirit, the words, and the works of his own people. O Christian reader, the precious trust of Christ's glory, is in its measure in your keeping ; " adorn," then " the doctrine of God your Saviour in all things. Glorify him who has bought you with his blood."

But the heavenly glory will far more manifestly be THE BEAMING FORTH OF HIS OWN GLORY. Just as we see and feel the benefits and glory of the present and shining sun, by its effects ; the atmosphere is filled with light and cheerfulness, the mists and fogs are all dispelled ; a genial warmth pervades the air, the earth brings forth and buds, the harvest grows, and every thing yields its fruit in its season, so will it be when the Sun of Glory shines in his glory at his coming again. The new creation will glow in the sun-light of his beams. When the court of a mighty monarch is gathered together, with all the officers of state, the princes, the nobles, and the judges, each having received originally their offices, and their titles, from the monarch of the country, the splendour of the court reflects its glory back again on the monarch. How much more will this be realized in the heavenly courts and the eternal kingdom. When we admire a beautiful picture painted with exquisite taste and skill, it tells and illustrates the excellence of the painter. When we are charmed with the Paradise Lost, we admit the superiority of the poet who composed it. When we are contemplating a curious and beautiful piece of workmanship, it discovers to us the skill of the artist. Oh then, when this workmanship of spiritual and heavenly beings ; this more than reality of all-glorious imaginations ; this scene beyond all paintings, this celestial court, bursts upon us in its fulness of glory, how must it display our Redeemer's glory !

IT CLEARS UP ALL HIS PAST DARK PROVIDENCES. Very

dark in past times have been different seasons in the history of the Christian church, as well as of each private Christian. The Diocletian persecution (predicted under the ten days' tribulation of Smyrna) was a tremendous crisis in the Church's history. A medal of that persecuting emperor was struck with the inscription 'the name of Christians extinguished.' The spread of the Arian and other heresies afterwards, must have been dark days indeed. The invasions of the Goths and Vandals, like a desolating flood, overspread the civilized world. The rise of Mahomedanism and Popery again darkened the prospects of the church, and the slaughter of the witnesses, and the period of their lying unburied for three years and a half before the Reformation by Luther, was perhaps the darkest providence that has yet occurred ; the corruptions of many Protestant churches since, have been very discouraging, and the great tribulation has yet to come. But from all this dark back-ground, what glories will God bring forth ? "The trial of your faith," says Peter, "being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ." By such trials, faith was increased, hope was enlivened, love was inflamed, pride was cured, selfishness rooted out, and the vessels of mercy were made meet for the Master's use. Though like Jacob, at the time the believer exclaimed, "all these things are against me," yet all shall be found to work the fulfilment of the divine promises, and those that "love God, and are the called according to his purpose," will see abundantly that "all things work together for good," and that "he led them forth by a right way, that they might go to a city of habitation." The Saviour seemed to have forgotten, and to have forsaken his people, but it was only the means which He was using for refining and purifying them, for extracting that which was base and earthly, and so adding to their glory and blessedness for ever.

This glory is THE SUCCESS OF ALL THE OFFICES WHICH HE HAS UNDERTAKEN IN THEIR BEHALF. He has gra-

ciously condescended to become our Teacher, our High Priest, King, Captain, Shepherd, and Redeemer, as well as to stand in other gracious relations to his people. The result of his teaching will be found in his people adapted and made meet for the inheritance of the saints in light, and qualified to enter into its holy occupation and enjoyment. The result of his mediation as our High Priest will be seen in our ready admission into the heavenly courts when he comes to present us there faultless with exceeding joy. The happy issue of his sovereignty as king of saints, will be seen when his followers enter on their royal priesthood, and are made kings and priests unto God and his Father, and reign over the earth. When the sheep of his fold are all gathered, and not one of them lost, how wise and powerful, and skilful a Shepherd will the Chief Shepherd and Bishop of souls be found to have been. When the Captain of our salvation reveals the fulness of his salvation in the last time, (1 Peter i. 5.) what a triumph will be that of his people on his return with them, to the heavenly Zion. How complete will be the work of our Redeemer, when that for which we are now groaning and waiting, "the adoption, to wit the redemption of our body," is fulfilled. Thus there is not an office which the Saviour has sustained, which will not illustrate his glory at his coming again.

This glory will discover more of THE INFINITE EXTENT OF HIS EXCELLENT PERFECTIONS. Blasphemers now speak every evil of that worthy name by which we are called, they are full of hard speeches against him who is our hope, and our joy. We too are weak in faith, and often full of doubts and fears. But then will shine out the riches of his wisdom in all the doctrines of grace, and our free salvation by faith, and in all the proceedings of his mediatorial kingdom; then will be manifest the omnipotence of his power in subduing all his enemies, and in being mighty to save all that have come to God by him. Then the fulness of his love, and the greatness of his bounty, will be opened out, and the strong expressions of Scripture, "God who is rich in mercy, for his great love wherewith

he loved us even when we were dead in sins," will receive fresh illustrations through eternity. And his patient long-suffering and forbearance, his inviolable faithfulness, and his perfect righteousness in all that is past, will be clear as the noon-day. The developments of 6000 years will illuminate all his perfections, and his infinite wisdom, power, and loving-kindness, cannot then be hid. The planning of the whole from eternity, the accomplishing of it from age to age, the completion of it in the resurrection of the saints, the millennial kingdom, the final subjugation of Satan, and the finishing of the new heavens and the new earth, for ever delivered from sin, and full of righteousness, the making out of such sinful and rebellious creatures, such a royal priesthood to bless the earth for ever, how will all this bring glory to his name! The preciousness of his atonement, the efficacy of his intercession, the might of his Spirit, and the riches of his grace, will then be first fully glorified in his glorified people.

Their glory is THE SPECIAL RESULT OF HIS SUFFERINGS FOR OUR SINS. The Church cannot but in its songs of praises ever dwell on this great truth: "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Thou wast slain, and hast redeemed us to God by thy blood." The glory of the Saviour is thus joined together perpetually with his sufferings in our behalf. The prophecies dwell upon it. The first part of the twenty-second Psalm is a minute description of his sufferings; the last part sets forth his dominion and glory. The first part of Isaiah liii. minutely foretels his humiliation, and then, in the latter part, the beams of his glory shine out. The Epistles also ever connect these. After describing in the Philippians that he humbled himself, and became obedient unto death, even the death of the cross, we read, "Wherefore God hath highly ex-

alted him, and given him a name which is above every name." So, in the Hebrews, "We see Jesus, made a little lower than the angels for the suffering of death, crowned with glory and honour, that he, by the grace of God, should taste death for every man. For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." When the result of his sufferings is fully seen in the glory of his people, and they are all assembled and gathered together in his presence, and realize more what it is to have been bought with a price, and are able more to glorify him who has bought them, what a revenue of praise and glory will be rendered unto him! That one sacrifice for sin should have put away all their sins, the shedding of one precious blood should have made all their robes of glory white; that the righteousness of one should make so many righteous, how will it justify and glorify Christ in all his deep humiliation! He will be seen to have been wisest, greatest, most holy, and most perfect in his deepest humiliation, when hanging on the tree! and this shall be our glory, not only on earth, but through eternity.

Their glory results from his having TAKEN HIS CHURCH INTO UNION WITH HIMSELF. What was the Church in itself, and in each of its members, but sinful dust and ashes. All that it ever received was from Christ, and all its present glory is his. Just as if a mighty monarch were to take an orphan and a captive, as Ahasuerus did Esther, to be his wife, the partner of his throne and the partaker of all his royalties; all her glory is but his glory reflected, so it is with the Church. Christ and his Church are inseparably one. The Church is the bride, the Lamb's wife; the Church is "his body, the fulness of him that filleth all in all." This union will be owned and manifested in the face of heaven and earth in its full perfection in that day. Just, then, as the Church is made glorious, Christ is made glorious. There is an indissoluble oneness between Christ and his people, that will never be broken. Oh, sweet truth!

his glory is bound up with ours, and ours with his. Listen to his own last prayer. "And the glory which thou gavest me, I have given them, that they may be one even as we are one ; I in them, and thou in me, that they may be made perfect in one ; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am ; that they may behold my glory which thou hast given me : for thou lovedst me before the foundation of the world." O how wondrous must be that divine glory which he had before the world was, and of which he emptied himself (εαυτον εκενωσε) when he became man ; to this will be superadded in his human nature that glory which he receives as the Lamb slain. (Rev. v 12.) When the Apostles had once a glimpse of the glory of Christ, they delighted to revert to it. "We were eye-witnesses of his majesty, for he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased."

The Lord Christ will be farther glorified as ALL THE GLORY OF HIS PEOPLE IS BESTOWED UPON THEM BY HIM. "The Father judgeth no man, but hath committed all judgment unto the Son, that all men should honour the Son, even as they honour the Father." Their resurrection, and their translation is his work. He says, "I am the resurrection and the life." All the change wrought in making our present bodies heavenly, spiritual, and incorruptible, is by his power, "who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." He determines and pronounces the final sentence in the day of judgment. He distributes every reward : "Be thou faithful unto death, and I will give thee a crown of life." The joyful anticipation of this animated St. Paul, and animates all his people ; "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that

day, and not to me only, but unto all them also that love his appearing." He assures us, as with his last voice from heaven in the Book of Revelation, "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." To receive fresh good from those we intensely love, increases that love we feel to them; but to receive such a crown of life, such a kingdom, such a sublime, precious, exceeding and eternal weight of glory bestowed by Him, how will it cause Jesus for ever to be glorified in his saints!

Oh, why are we grovelling in the mire, and cleaving to the dust of this vain world, and sunk in its earthly and empty pursuits? let us wait on the Lord, let us renew our strength, let us "mount up with wings as eagles" to those heavenly mansions where are true and enduring, full and everlasting joys and glories.

The glory of the Lord Jesus Christ received through his Church is A GROWING GLORY IN ALL THE AGE OF AGES YET TO COME. There is a largeness of meaning in the promises of Scripture that we must not limit. "Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of Hosts will perform this." And so when he appeared, his forerunner John the Baptist said of him, "He must increase." The expressions are simple, but the meaning is deep and exhaustless. It corresponds with the prayer of the Apostle, "Unto him be glory in the Church by Christ Jesus throughout all ages, world without end, Amen." There is a growing glory as the progress of redemption is developed. We may catch some glimpses of it in the progressive stages of his kingdom, in his return, in his millennial kingdom, in his giving up the mediatorial kingdom, in God being all and in all, and in the finished "new heaven and new earth wherein dwelleth righteousness;" and in which his saints reign for ever and ever. All will increase the glory of our Redeemer, and of the increase there will be no end. And

this will be the joy and the glory of his people also for ever and ever.

Christian Reader, then, in seeking your own salvation and your own glory, let it cheer, comfort and quicken you, to think you are really seeking the glory of your divine Redeemer. He and his people are one ; their glory is his, his glory is their's. Oh ! why are we thirsting after this world's vain and degrading and unsatisfying pleasures ! Let us " seek those things which are above, where Christ sitteth at the right hand of God," and then " when Christ, who is our life, shall appear, we also shall appear with him in glory."

CHAP. V.

THE GLORIES GIVEN TO ISRAEL AND THE NATIONS IN THE NEW EARTH BRING GLORY TO THE SAVIOUR.

The restoration of Israel, and the glory thereby accrning to God and to his saints, is a subject often dwelt upon in the Old Testament prophecies, and distinctly stated in the New Testament ; it must not therefore be disregarded in considering the coming glory of Christ's Church. It has elsewhere been abundantly proved,* that the Jewish nation will be brought out of their captivity, and will be truly converted to Christ ; that they will be universally and marvellously restored to their own land, with mighty miracles, to the unspeakable glory of God, and that the Lord Jesus will reign over them in their own land.

Let us first notice briefly some of the facts predicted.

1. The Scriptures lead us to the expectation of THE PERPETUAL CONTINUANCE OF THE JEWISH NATION IN THEIR OWN LAND. Many prophecies directly assert this. (Ezek. xxxvii. 25—28. Isa. ix. 7 ; lxv. 17. Luke i. 32,

* See the author's Treatise on the Restoration of the Jews.

33.) God takes a title to himself "for ever," and connects his name with Abraham, Isaac, and Jacob, as "his memorial to all generations." Exod. iii. 15.

2. THE LORD JESUS CHRIST IS TO REIGN OVER ISRAEL IN JERUSALEM. This is explicitly declared in the passages just referred to, and in many others. See Isa. xxiv. 23. Ezek. xliii. 7. Micah iv. 7. Zeph. iii. 15.) In this view God promises, "I will make the place of my feet glorious." (Isa. lx. 13.) "The name of the city from that day shall be, The Lord is there." (Ezek. xlviii. 35.) Earth is his footstool, and Jerusalem is "the city of the great King." (Psalm xlviii. 2. Matt. v. 35.) Here is emphatically the whole source of the glory of recovered Israel. (Isa. lx. 1. Matt. xxiii. 38, 39. Zech. xiv. 1—4. Acts iii. 19—21.)

3. While Jerusalem is thus restored and blessed, THE TWELVE TRIBES OF ISRAEL restored from all their dispersions, WILL BE ESPECIALLY FAVOURED WITH THE DIRECT DOMINION OF THE TWELVE APOSTLES. "Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel." (Matt. xix. 28.)

4. Israel will thus be made A FOUNTAIN OF BLESSING TO ALL NATIONS; the first specimen of a nation universally righteous, (Isa. lii. 1; lx. 21.) and keeping the truth. (Isa. xxvi. 2.) Holiness will mark everything, even the commonest, in Jerusalem and Judah. (Zech. xiv. 20, 21.) Jerusalem shall be "the joy of the whole earth." (Psalm xlviii. 2.) Israel "shall blossom and bud and fill the face of the earth with fruit." (Isa. xxvii. 6.) Israel shall be "a kingdom of priests and a holy nation." (Exod. xix. 6.)

Very many are the promises which show the blessedness of this to the whole earth. (Psalm lxvii.; xcviii. Isa. ii.; lx. Micah v. 7. Zech. viii. 13—23.)

The special glories given to Israel are also largely unfolded in the word of God. (Isa. iv. 2—5; lx., lxi, &c., &c.)

I cannot dwell on these things beyond just introducing them as connected with the future glory of our Lord Jesus Christ. Consider then,

1. THE ILLUSTRATION WHICH THESE THINGS WILL GIVE TO ALL HIS PERFECTIONS. What a depth of wisdom, grace, and loving-kindness, will be manifested in their conversion. Those who crucified the Lord of glory, and those who have been his lengthened blasphemers, thus pardoned, exalted and blessed! How precious are the promises made to Israel; they are some of the most touching, and of the strongest recorded in Scripture! (See Isa. lix. 13—26.) I deny not their application to the spiritual seed, but view them also in their future literal application to Israel, and see whether their fulfilment will not exceedingly display the unsearchable riches of the love of Christ, towards his sinful and rebellious people. All this wonderful change is to His glory, as Isaiah foretels, "To appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." (Isa. lxi. 3.)

2. THE GLORY OF CHRIST SHINES FORTH IN THE GLORY GIVEN TO THEM. This nation will be thus a constantly visible manifestation of his glory to the other nations of the earth. Many are the promises to this effect: "Thy people shall be all righteous, they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified." (Isa. lx. 21.) Salvation in Sion will eminently be the glory of the Lord. (Isa. xlvi. 13.) Thus the Lord says of Israel, "Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." (Isa. lxii. 3.) He will sanctify his great name in his people Israel, "before the eyes of the heathen." (Ezek. xxxvi. 23, 24. See also Isa. lx. 3; lxii. 2.)

3. THE INTENSE AND ARDENT LOVE OF THE JEWISH NATION TO THE LORD JESUS, when it is once awakened,

"how great will it be!" The love of Gentile Christians to Jesus has on many occasions been exceedingly strong. They have gladly suffered the loss of all things, rejoicing in him who is "the light to lighten the Gentiles;" what will the love of the Jews then be, when Jesus is felt to be the true "glory of his people Israel." All the burning shame of their past ingratitude, and all the glowing love from restored favour conspire and combine together in leading them to glory in Him. Isa. xlv. 25.

THE ESTABLISHMENT IN THE EARTH (through the Jewish nation, and in a central metropolis at Jerusalem) OF A GOVERNMENT WHOLLY RIGHTEOUS AND PERFECT, MUST BE VERY GLORIOUS. What all nations have been coveting after will be given: there will be real infallibility, perfect unity with infinite love; all power in heaven and earth given to the King! And O what a King, "the King of saints, the King of nations, the King of kings, and Lord of lords," with human sympathies, tenderness, and compassion, able to enter into the feelings, and wants, and desires of all, at the same time, from the highest to the lowest. Oh, how glorious must such a government be! (Isa. ix. 7; xxxii. 1, 2; Psalm lxxii.) "No war." (Isa. ii. 4.) "Abundance of peace so long as the moon endureth: all kings shall fall down before Jesus, all nations shall serve him." (Psalm lxxii.) "He shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne, and he shall be a priest upon his throne; and the counsel of peace shall be between them both." (Zech. vi. 13.)

But much of this glory is veiled from us. We know that there will be no sin; for in the new earth righteousness dwells. We know that there will be no death; but what may, in the everlasting ages be the increasing glories of those perfected, who shall have formed the happy subjects, whether of the future millennial or everlasting kingdom; whether of Jews, or the other nations of the earth, we know not; what progressive holiness, and blessedness, and in what future worlds, may be prepared for them, we

know not ; nor dare we go a hair's breadth beyond, to adopt the beautiful expression of our martyred Reformer Ridley, that to which the Scripture leads us, as it were by the hand. But this we clearly see, Israel will be " a crown of glory in the hand of the Lord," and the Lord will be " the glory of his people Israel, and this must add for ever to the joy of the glorified Church in heavenly places, always having the mind of Christ, and always sharing his joy through eternity.

THE CONSTANT COMMUNICATIONS BETWEEN THE NEW HEAVENS AND THE NEW EARTH, WILL BE FULL OF GLORY. They are for ever connected together by innumerable links of union. In Paradise, before the fall, we see entire union and fellowship between God and man. (Gen. i. 28—31 ; ii. 22, 23 ; iii. 8.) Sin interrupted this, but still, with the great Law-giver Moses, and with patriarchs, prophets and kings, apostles and martyrs, from time to time, God and his angels, held gracious intercourse. During the Christian dispensation, the visible manifestation of this has indeed, since the Apostolic age, been suspended, that the excellence, distinctness, and blessedness of purely spiritual and heavenly things and the evil of sin causing a separation between God and man, might be more developed. But God's design of redemption is " to reconcile all things unto himself, whether they be things in earth, or things in heaven." (Col. i. 20.) We have abundant intimation of this future communion in the world to come through the dominion of the Lord Jesus. " When he bringeth again the first begotten into the world, he saith, let all the angels of God worship him—unto the angels hath he not put in subjection the world to come whereof we speak"—they are the ministering spirits now—" but unto the Son he saith, Thy throne, O God, is for ever and ever." So our Lord told Nathanael, " Verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man."

We have seen already that the nations of the earth walk in the light of the heavenly Jerusalem (Part IV.) We

are farther told, on the one hand, "they shall bring the glory and honour of the nations into it;" and, on the other hand, "the leaves of the tree of life shall be for the healing of the nations." (Rev. xxi. 26; xxii. 2.) We may be unable to explain or fully comprehend the precious truths contained in such promises; but they show us a constant communion between the future nations of the new earth, and the heavenly Jerusalem, which consists of the Bride, the Lamb's wife. This must be unspeakably glorious to those counted worthy of that kingdom, (2 Thess. i. 5.) and of the glories of the first resurrection. (Rev. xx. 1—6.) This must be full of unspeakable blessedness to that earth over which they reign. The past history of the glorified Church, their being gathered from all nations, all their experience of sin and corruption and weakness on the one hand, and of the grace of Jesus on the other, must eminently make them meet for their office as kings and priests unto God. They each have attained, and possess, the lovely characters of meekness, gentleness, wisdom, truth, holiness, purity, and full love, which Jesus possesses; and which will fit them for the future kingdom which they shall inherit to their own bliss, the glory of God, and the blessedness of the whole earth.

Thus, the Lord Jesus Christ will be glorified in the heavenly Jerusalem above, in the earthly Jerusalem here below, and, among all nations, who shall be blessed in him, and shall call him blessed.*

* I enter not here into the common objections to the restoration of the Jews and the premillennial advent, often put with a good deal of plausibility. They have been already met in the Author's Introductory Remarks on the Restoration of the Jews.

CHAP. VI.

THE UNIVERSAL ADMIRATION RENDERED TO OUR LORD.

When Isaiah is speaking of the day of Christ, the burden of his prophecy is, "the Lord alone shall be exalted in that day." This meets the whole desire of his people. This is their great aim ever since they have known and enjoyed, the love of their Redeemer.

The Lord Jesus Christ is in himself worthy of all admiration. He has peculiar and unequalled perfections and glories. He has all the glories of the Godhead, with all those attributes and perfections which belong exclusively to the Divine Being; and, joined with them in mysterious union, he has all the sympathies, tenderness, and reality of manhood. God and man in one Christ, He bears peculiar titles, corresponding to his peculiar nature, "Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." How wonderful that work of redemption, which displays in full harmony all the perfections of God, and the salvation of sinful men who believe in Jesus! That he is despised by the world is its greatest condemnation. It is because they "love darkness rather than light." Hence, the world knew him not, and hated him, and rejected him. But, as the good shepherd knows his sheep, so he is known of them; "these have known that thou hast sent me." And oh how precious he is to them that believe. The expressions of their love to him, exhaust the strongest figures of Eastern imagery. "My beloved is the chiefest among ten thousand; he is altogether lovely; this is my beloved and my friend." He is the one object of the supreme trust, the burning love, and the constant glorying of each one who knows him;

each testifies, "In the Lord have I righteousness and strength,—in the Lord shall all the seed of Israel be justified, and shall glory."

But this knowledge of his excellence is confined to his believing people. "Unto you which believe, he is precious;" but, in general, he is still despised and rejected of men; "a stone of stumbling, and a rock of offence." Though there is so much revealed in the Scriptures, of his present power, and his future glory, we have still to say, even in professedly Christian lands, "Who hath believed our report?" It is now, as it was in the days when he appeared in the flesh, "though he had done so many miracles before them, yet they believed not on him." After all that Christ has been doing in the world for 1800 years, men make light of his Gospel, and neglect his great salvation. Even his people see but dimly. (1 Cor. xiii. 12.)

It is now an object of faith, and not of sight and sense. "It doth not yet appear what we shall be; our life is hid with Christ in God." The highest, the holiest, and the happiest experiences of the believer are in inward communion with his heavenly Father. They are "quickened together with Christ, and raised up together, and made to sit together in heavenly places in Christ Jesus;" they walk with God; they have "fellowship with the Father, and with his Son Jesus Christ," and with one another, and thus possess a fulness of joy in such fellowship; but all this is hidden from the eyes of unbelievers; it is foolishness unto them, (1 Cor. ii. 14.) and the Christian's own experience is varying and fluctuating.

Hence THE MANIFESTATION OF CHRIST AND HIS PEOPLE, in their glory, WILL PERFECTLY SURPRISE THE WORLD AT LARGE. The unveiling of all this treasured-up inheritance and glory; so far beyond the brightest hopes of his people, God ever exceeding their expectations, and so altogether unthought-of and unlooked-for by the world, will at once confound and overthrow all the schemes of worldly covetousness, worldly pleasures, aud worldly

ambition. It will present at length to the astonished minds of men the reality of those truths, to which they have so often, so long, and so wilfully closed their eyes and their ears; and the stupendous grandeur and infinite importance of those things which they have all their lives perseveringly rejected.

It is true that his people have, in the Apocalypse, the unveiling of Jesus Christ in his actings while absent from his church; but even to them, through unbelief and neglect of the special promises given to the study of that book, (Rev. i. 3, xxii. 7,) but little is seen of its wondrous announcements. But "none of the wicked understand," (Dan. xii. 10.) the purposes of his love, and therefore this day will be the fresh and surprising manifestation of facts which they never realized, however often they might have been wrought before them. Thus Isaiah speaks, "He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it."

The glorious appearing of the great God and our Saviour Jesus Christ, will therefore call forth and occasion THE UNIVERSAL ADMIRATION OF ALL MANKIND. The thoughts of THE WICKED at this time are vividly represented in the apocryphal book of Wisdom. Speaking of the righteous standing forth before those who afflicted them, and made no account of their labours, it is said, "When they shall see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for; and they repenting and groaning for anguish of spirit shall say within themselves, This was he whom we had sometimes in derision, and a proverb of reproach, we fools counted his life madness, and his end to be without honour. How is he numbered among the children of God and his lot among the saints!—What hath pride profited us, or what good hath riches with our

vaunting brought us? The righteous live for evermore, their reward also is with the Lord, and the care of them is with the Most High; therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand." The Jewish nation is foretold in the word of God as then looking on "Him whom they pierced, and they shall mourn for him as one mourneth for his only son." What astonishment and surprise, what shame and grief must possess them, when the once despised and crucified Nazarene is found to be indeed and in truth their long waited-for and eagerly-desired Messiah, the King and the glory of his people, Israel. Thus beholding him in penitence and faith, they shall soon learn to admire Him and glory only in him.

But if even the wicked are astonished at the revelations of that day, and the Jewish nation admire the Lord Jesus Christ thus manifested, oh what joyful surprize, what infinite admiration will possess his waiting people! Well does Isaiah (in the place where he speaks of the vail over all nations being removed) express it; "It shall be said in that day, Lo, this is our God, we have waited for him, and he will save us: this is the Lord, we have waited for him, we will be glad and rejoice in his salvation." What raptures of joy, what exultation and gladness must possess their souls in that day! It must infinitely surpass all their highest thoughts here below; and they have their capacities enlarged and extended to bear all the blaze of glory, and to find in it fulness of joy and pleasures for evermore. What congratulations among each other; what gazings of extacy on the Saviour; what worship and adoration; what united hallelujahs! They shall ascend the heavenly Zion "with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." The procurer of all this joy is the Lord Jesus. How must they admire him unceasingly, and ever say, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God:" that we should be like his only Son Jesus; that

we should behold his glory, and partake of it, and see him as he is, and be with him for ever !

ALL THE HOLY ANGELS OF HEAVEN WILL EXULT WITH THE SAME ADMIRATION. In perfect contrast with Satan and his angels, the evil spirits, the holy angels have ever rejoiced in the creation, redemption, salvation, and happiness of men. They are now deeply interested in the progress of our salvation. When God laid the foundations of the earth, " the morning stars sang together, and all the sons of God shouted for joy." Often did they appear in the earlier history of mankind. They were personally present with the Lord, when he appeared to Abraham. They were present at the glories of Sinai, and all through the history of the church of the Old Testament, and frequently in the New Testament they appear from time to time to bless the sons of men. But especially they encircle the Saviour. Concerning him they have a special commission, " He shall give his angels charge over thee, to keep thee in all thy ways ; they shall bear thee up in their arms, lest thou dash thy foot against a stone." At his birth they sang, " Glory to God in the highest, on earth peace, good will towards men." After his temptation, they came and ministered unto him. In his agony, an angel from heaven strengthened him ; they watched over his grave, they were present at his resurrection and ascension, and they announced his future return. Their love to Jesus is pure and perfect. They have ever loved him, and for his sake they have ever loved us. It pleased the Father by Jesus to " reconcile all things unto himself, whether they be things on earth, or things in heaven." Hence those friendly, loving, pure, and celestial spirits, have full opening for the exercise of all gracious and benevolent affections towards sinful men, and the progress of redemption is their delightful contemplation from age to age. Those things which prophets predicted, and apostles preached, and the Holy Ghost bore witness to, " angels also desire to look into." (1 Peter i. 12. It opens out to them new views of the God they delight in ; the unsearch-

able riches of Christ are preached among the Gentiles to this very end, "To the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God." (Eph. iii. 10, 11.) Nay, such is the intense interest which they take in the progress of salvation, that not a single sinner of the human race repents and turns to God, but it occasions fresh joy in the hosts of heaven; "I say unto you there is joy in the presence of the angels of God, over one sinner that repenteth." God hath formed all his intelligent creatures for social happiness, and the highest intelligent spirits have doubtless in this respect also, superior happiness to the lower. The angels rejoice in holy society. We read of their number as "ten thousand times ten thousand, and thousands of thousands." The glorified saints are "equal unto the angels, and are the children of God, being the children of the resurrection." When this glorious company is all completed, when they are clothed with their heavenly bodies, the perfect image of the Saviour's, when they are presented faultless before the presence of his glory with exceeding joy, oh, with what rapturous admiration, with what glowing love and gratitude, with what delight will those blessed spirits, who ever dwell in the light of God, and are ever reflecting that love, welcome this general assembly and church of the first-born, to their happy society for ever! We are assured of this, that the angels, thus countless round the throne, are saying, "with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." And it stops not there: "every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Amen."

Let us meditate much upon this all-surpassing scene of glory, which we, as his disciples, hope so soon, as well as so certainly, to behold. Some feeble scantlings of glory

may have been seen in a warrior like Napoleon, or like Wellington, surrounded with all his generals and armies, passing in triumphant procession, after victories that have filled the world with their renown ; or in a beloved monarch like the Queen of our country, on some splendid occasion, when she is surrounded with all the peculiar glories of royalty : some faint scintillations of this glory might be seen when Solomon in all his glory sat on his throne, pouring out, amidst its unequalled splendor, the superior treasures of wisdom and knowledge which God our Saviour had bestowed upon him. But when the real Giver of these glories, and every other excellence in any creature whatsoever, is fully discovered ; when the true Author of all that was excellent in heaven above or on earth beneath, displays himself in his own proper and peculiar glory, what bursting admiration, and joy, and delight will break forth among the countless hosts that will be for ever rich, for ever united, for ever wise, for ever great, for ever blessed, in his wisdom, in his love, in his riches, and in his glory !

Thus the great end for which man was created, to glorify God, and to enjoy him for ever, is fully accomplished. Through eternity God will be glorified in those who, taught by the experience of their lives on earth, the inexpressible love of God, the evil of sin, and the blessedness of doing his will, with glowing and intense ardour, will consecrate all the powers of their exalted nature in his happy service. (Rev. xxii. 1—5.)

CHAP. VII.

THE PRESENT CHARACTER OF THOSE WHO SHALL PARTAKE OF THIS GLORY.

It is unspeakably important that our souls should be guarded against the self-delusion and self-deception of

supposing that all this glory belongs to us without our having previous preparedness and meetness for it. The Scriptures seldom set before us the promises of the glory, without bringing clear and distinct marks of the character of those who shall partake of it. "Without holiness no man shall see the Lord. Blessed are the pure in heart, for they shall see God. Except a man be born again, he cannot see the kingdom of God."

And so when we are told that our Lord will be glorified and admired through his people, we are distinctly told that it is in his saints, and in all them that believe the testimony of the inspired apostles.

One part of the present character of those thus glorified, is, that THEY ARE NOW SAINTS. This character belongs to none by nature. We are all sinners, we have all come short of the glory of God. We are all by nature the children of wrath, walking after the course of this world, even as others. The highest saint was born in sin, and if left to his own natural choice, would ever have been dead in trespasses and sins. But "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together in Christ." He has called us out of this evil world, and separated us to himself. A saint is one separated from earthly and sinful objects, and set apart and consecrated for the service of God. This was the design of our baptism. We were thus by our parents in our early years set apart for God, but alas, this hopeful beginning has been in most cases blighted through sin, and men in general live as if they were only set apart for the lust of the flesh, the lust of the eye, and the pride of life, the very things which in baptism they renounced. The true source of this holiness is not in man's natural heart, nor in the administration of divine ordinances. It comes from above. The Holy Ghost alone, regenerates, renews, quickens, and sanctifies the soul of man. He does this chiefly by the word of God. "Sanctify them through thy truth."

Christ will only be glorified in his saints; and yet the

very term is a word of scorn and mockery among men. They seem to act as if they supposed that when they have found out one unworthy professor, or hypocritical claimant of the name, they have gained some great personal advantage, some security for their own worldliness, and some title to superior wisdom and discernment. Oh miserable self-deceivers! men will perish in their sins, if they are not among the real saints. All their scorn and mockery of the pretence, will not conceal their hatred of the reality; as well as their want of that which God will require from them.

What is that reality! It is singleness of eye and of heart to please God. It is glowing, fervent, supreme love to him, who so loved us, as to give his Son to die for us. It is such an assurance of his faithful promises, as leads us to cleanse ourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of the Lord. It is brokenness and contrition of spirit from a deep sense of our innumerable defects. It is being abased in our own eyes, and esteeming others better than ourselves. It is continually purifying ourselves, even as Jesus is pure. It is being crucified to the world, and the world to us. It is being created after the divine image, in righteousness and true holiness. In short, it is light and love; real love to God and man. The whole man, body, soul, and spirit, filled with the love of God, and devoted to his service. This is the blessed effect of Christ's dwelling in us by his Spirit. So our bodies are manifested to be the temples of the Holy Ghost which dwelleth in us.

Seek, oh seek this holiness! It begins in true conversion; "except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." They who are converted are begotten again to a lively hope—to an inheritance incorruptible, and undefiled, and that fadeth not away—they are "born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever." Oh! Christian reader! remember how transient all earthly things are. You must soon bid adieu

to all here below. Death places the richest, the wisest, the greatest, as well as the meanest and the poorest, as a naked disembodied spirit before God. Each one alone, solitary, unattended, stripped of all possessions, of splendid houses, and equipage, and servants, and friends, appears in his presence. But not unmarked or uncharacterized. There will be an indelible stamp upon every soul. What is it ? It is the result and the distinct issue of their whole previous life. Each will bear a permanantly stamped impression, the image of God or the image of Satan ; the stamp of a saint or of a sinner, that will fix his portion for ever among the children of God or the children of the wicked one.

How then can we now gain this holiness ? how can we now be numbered among the saints ! We answer, " Believe and live."

Living faith is another part of the character of the glorified. It is the root of their holiness. They are saints, because they believe the divine testimony of the apostles. (2 Thess. i. 10.) Divine truth is as a sacred light, dispelling the mists and the darkness which sin has spread over the earth. Hence the word of God is a light to our feet, and a lamp to our path. And all this light is centered, in its testimony to the Lord Jesus Christ ; the Alpha and the Omega, the first and the last, the sum and the substance of the word of God. This is the only saving name under heaven given to us. The true children of God are distinguished by believing in Jesus, (John i. 12. Gal. iii. 26.) and saintship is but the outward manifestation of this inward principle ; for it purifies and sanctifies, works by love, and works righteousness, overcomes the world and Satan. There are no saints without faith, and there is no real faith which is not followed by true holiness.

Would you then attain all the glory of which we have been speaking, believe the divine testimony ; search the Scriptures ; meditate therein day and night ; pray continually over them. Let them dwell richly in you. " Faith comes by hearing, and hearing by the word of God." All the victories of the children of God were wrought through

faith. (Heb. xi.) They "took joyfully the spoiling of their goods, knowing in themselves that they have in heaven a better and an enduring substance." From Abraham, the father of the faithful, to the last son of Abraham, "the just live by faith." This is "the substance of things hoped for, the evidence of things not seen." It brings a present heaven into the soul, and it prepares us for the future heaven. Though now we see not Jesus, "yet believing, ye rejoice with joy unspeakable, and full of glory, receiving the end of your faith, even the salvation of your souls."

O Divine Redeemer, glorify thyself in us. Give unto us to believe in thy name. Sanctify us by thy truth. Seeing thou wilt be glorified in thy saints, and admired in all them that believe, remember us with the favour thou bearest nnto thy people, and visit us with thy salvation, that we may see the good of thy chosen, and rejoice in the gladness of thy nation,—that we may glory with thine inheritance. Hear us, for thy great name's sake. Amen.

I would notice one more token and evidence of this glory being ours; A REAL UNION WITH CHRIST, our now having "Christ in us, the hope of glory" (Col. i. 27); or, as the Apostle puts it to the Galatians, "Christ formed in you." (Gal. iv. 19; 2 Cor. xiii. 5.) Union with Christ here, his dwelling in our hearts by faith (John vi. 56; Ephes. iii. 17) is absolutely necessary to communion with him, and the partaking of his glory hereafter. "If any man have not the spirit of Christ, he is none of his." (Rom. viii. 9; John xiv. 17; 1 John iv. 13: Ephes. i. 13, 14.) Oh, how unspeakably important and blessed it is, to have Christ really formed in the soul. Not merely to have him set before us in his word, and on his cross, and in his sacraments, but to have his growing image within; to have his Spirit daily imparted to us, making us like himself, so that we are very epistles of Christ, known and read of all men, having the meekness and gentleness of Christ, his purity, and holiness, and his intense unfailing love; his heavenly-mindedness, his delight to do the will of God, his communion with his God, and our God, his

Father, and our Father, his indifference to personal ease and gratification, and his joyful spirit of self-sacrifice at every cost for the good of others. When we are thus depending on the blood of Jesus for reconciliation, dwelling in him by faith, purified by his Spirit, and made living witnesses to all around, of what Christ is, and what Christ does, by ourselves being copies and exemplars of Christ, then indeed is Christ "in us the hope of glory." Just also in proportion, as by looking unto Jesus, and depending on his atonement and his strength, we attain more and more of the Spirit of Christ, and his holy and heavenly character is more imparted to us, so will our hope of glory be lively; filled with joy and peace in believing, we shall abound in hope, through the power of the Holy Ghost. If other things displace Christ and his free salvation, if he be neglected and lost sight of, hope fails, doubts and fears prevail, love becomes cold, and darkness and misery fill our souls. I speak to the heart of Christians. If Christ, on the other hand, be prized above all price—if we count all but loss for him, to know him, and win him—if we follow after, that we may apprehend that for which we are apprehended of Christ Jesus, hope grows, doubts and fears are driven away, love is inflamed, and light and joy fill the soul. "Christ in us" is the "hope of glory." And it is an anchor to keep us secure from danger (Heb. vi. 19), and a helmet (1 Thess. v. 8) to enable us to fight valiantly the Lord's battles.

One great lesson we may learn from this subject, is TO SHEW THE LOVE TO OTHERS THAT JESUS SHOWS TO US. It is the Apostle's direction, after showing our mutual defects and infirmities, and the need of mutual forbearance, "Wherefore receive ye one another, as Christ also received us, to the glory of God." If we, with all our sins and multiplied transgressions, are welcomed by the Lord Jesus, and received with so much love, to pardon, favour, peace and holiness, joy and happiness here, and to the hope of all this exceeding and eternal weight of glory hereafter, let us have also a Christ-like heart to welcome others, as Christ

has welcomed us, to impart our privileges and our blessings to them, especially to rejoice in their admission to our highest privileges, our spiritual and eternal blessings. It is this that will eminently glorify God. As all his attributes shine forth with peculiar brightness in the redemption, reception, adoption, sanctification and glory of a rebellious sinful creature like man, so we also glorify him by receiving others as Jesus has received us, converting them from the error of their ways, and saving souls from death. Wonderful it is that the Lord should allow us to be fellow-workers together with Himself in so precious a work of love and goodness. Let us bear with their infirmities as Christ bears with ours. "Bear ye one another's burdens, and so fulfil the law of Christ." What a heaven on earth might the Church of Christ now exhibit, had all his people but his Spirit within them, manifesting itself in his lovely graces to all around them. Well, they soon shall have it, and his will shall be done "on earth as it is in heaven." Lord! hasten the time!

CHAP. VIII.

PRACTICAL ADDRESS TO CHRISTIANS.

Such are the glorious hopes, such are the blessed prospects' which the word of the living God sets before the Church of Christ! The children of God, living in the midst of an evil world, at all times need to contemplate this promised glory; but especially are these animating hopes needed in times of peculiar difficulty and trial, temptation and danger, like the present, that we may be kept faithful. We are the house of Christ, "if we hold fast the confidence and the rejoicing of the hope, firm unto the end." We are all far too apt to cleave to the dust, and to lose sight of the

heavenly kingdom, and so to become feeble and wavering in our Christian course, cowardly in our warfare, and defiled in our minds. But hope is our anchor, and our helmet, and our purifier. It is a great duty, then, to think much on those glorious hopes, which have been brought before us. Oh, may we sit more loose to worldly good, and look more simply and more earnestly unto Jesus for his joys, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus. For the joy set before him, he endured the cross." Let us also first set his joy before us, that we may be strengthened to tread in his steps. In practically applying this subject, it seems especially important to guard the reader against some of the many FALSE PRINCIPLES by which the world is deceived, and led to make much of that which God abhors. "That which is highly esteemed among men is abomination in the sight of God."

The state of Christendom is such as to make it peculiarly seasonable to call the attention of Christians very earnestly to the great subjects here set before them. The conflict between Christ and Belial is continually becoming more marked and earnest, and we are discovering more distinctly the energetic workings of error, the aboundings of iniquity, and the waxing cold of the love of many to Christ and his truth.

The Bible is, by all professing Christians, acknowledged to be the word of God. It is the test of truth; it is the guard and preservative against all error. It is the only sure light to our paths. It speaks its own truth and glory. Where else shall we find such pure morality, such a full meeting of all the wants of men, such deep, all-important and invaluable discoveries of all that it is important for us to know, with such simplicity of statement, that all may understand what they read. The distinct knowledge which it gives of one almighty, all-perfect, all-present, holy Being; who is most righteous, most merciful, and altogether good, Father, Son, and Holy Spirit, ever ready to hear and

to help, is infinitely beyond what the wisdom of this world has ever been able to give. The consolation opened out in all human sorrows, the wonders of redeeming love, the display thereby made of the mind and character of God, the distinct revelation of a judgment to come, of the immortality of the soul, and of the resurrection of the body, the full light thrown upon these intensely interesting subjects, which are otherwise unknown to man, or greatly hidden in deep obscurity, these things speak irresistibly to every candid mind—the Bible is the great light which God has kindled in our world, to guide us to himself—the Bible is the word of the living God.*

This light has been fully completed for eighteen hundred years, and for eighteen hundred years it has been acknowledged and held forth by the Church of Christ as the true word of God. But this holy word confirmed by outward and inward evidences, evidences innumerable, as well as by living witnesses who experience and who testify its power! is not in general the rule of conduct, is not the principle which regulates the lives of those who call themselves Christians. It has been largely rejected not only by open infidels, but by those also who outwardly profess to believe it to be God's own book. It is systematically kept from the masses of society by that which professes itself to be pre-eminently the holy catholic and apostolic Church! Christians who daily meditate in it, and seek to walk according to it, are a small proportion even still, of the world called Christian: though they have been increasing from the beginning, they are yet a little flock.

This state of things is clearly predicted in God's word. It is a solemn and instructive truth that must not be disregarded, that there is A PROGRESS OF ERROR AS WELL AS OF TRUTH IN THE VISIBLE CHURCH. The last days are the most perilous times, and in those days "evil men and

* I cannot forbear recommending Gaussen's *Theopneustia* as a peculiarly valuable book, proving the full and verbal inspiration of the Holy Scriptures. It will repay reading again and again. A translation has been published by Mr. Bagster, to whom the Church of Christ has been much indebted for many facilities given by his publications for the study of the Scriptures.

seducers shall wax worse and worse, deceiving and being deceived." (2 Tim. iii. 1, 13.) "The mystery of iniquity," which was working in the Apostle's days, was to be withheld from its full development for a season, and then revealed; and they who received not the truth in the love of it, should have "a strong delusion" sent upon them to "believe a lie."

It is important for us to remember that it is clearly revealed that THE GENTILE CHURCHES, like the Jewish Church, HAVE ONLY A LIMITED SEASON OF GRACE. It has been indeed a season of unspeakable mercy for eighteen centuries. Millions have in this period become partakers of Christ and all his blessings. But our Lord distinctly speaks of "the times of the Gentiles being fulfilled;" showing us that during that time Jerusalem shall be trodden down. We find from the xith of Romans, that the grace given to the Gentiles is limited by their continuing in the goodness of God. If they continue not in his goodness they shall be cut off, as the Jews were before them. Rom. xi. 17—22. We never had reason to be high-minded, for we stand simply by faith; but now we have reason for special and deep humiliation. The Gentile Churches, in the vast majority, every where, and in all lands, have rejected the Gospel. When Israel of old rejected God's statutes they were rejected of him, (2 Kings xvii. 14—23.) and we have much cause to fear a similar issue of the present dispensation to us.

Much as has been done by the true servants of Christ, it is too evident that the great masses of society in Protestant as well as in Papal and Eastern Churches, have departed from the faith, and rejected the word of God. In our own favoured country, what painful facts of the moral condition of the lower classes are continually brought before our legislature. What a picture do even our public monuments to the dead exhibit, of the wretchedly negative character of our Christianity, and of our Pagan tendencies.*

* Dr. Wiseman had some reason for his remarks on the monuments in St. Paul's Cathedral, that a heathen introduced into it would imagine he was

In France it has been stated, that out of the thirty-two millions of its inhabitants, twenty-five millions have never seen the outside of a Bible, and that in Spain out of a population of ten millions, nine millions and three-fourths have never seen any part of the word of God in their own tongue:* they have "rejected the word of the Lord, and what wisdom is in them."

The unmitigated and unchangeable tyranny and idolatry of Rome still continue, and manifest themselves to this day: as is distinctly pointed out in Appendix III.

WHERE MEN REJECT THE FULLEST LIGHT, and sin against the greatest advantages, there we may expect THE

introduced into a pagan temple; the epitaphs with not 'a word of a single Christian virtue, of a thought of God, of a hope of heaven; not a hint that one professed or believed in any religion.' He goes on to point out the assemblage of figures of heathen deities, going far to assure such a visitor 'that his ancient religion, its emblems, and its morality, had never been supplanted, or had lately been restored.' Why should we lay ourselves open to such rebukes from an enemy who judges indeed only of religion by its outside show, and is satisfied with outward correctness; but the incongruity of the monuments and epitaphs, with a Christian temple, is humbling and deeply instructive.

* The answer of Mendizabal, then prime minister of Spain, to Mr. Borrow, on his applying for leave to print bibles, was, 'What a strange infatuation is this which drives you over land and water with bibles in your hands. My good sir, it is not bibles we want, but rather guns and gunpowder to put the rebels down, and above all money, that we may pay the troops.'

Mr. Borrow says, 'Throughout my residence in Spain the clergy were the party from which I experienced the strongest opposition; and it was at their instigation that the government originally adopted those measures which prevented any extensive circulation of the sacred volume throughout the land.' Notwithstanding the changes of administration, he found it impossible on this account to get government sanction to the distribution of the Scriptures.

Notwithstanding the evils which we see in lands blessed with the light of the Reformation, the general character of Protestant countries as distinguished from Roman Catholic countries in those important respects which relate to the diffusion of divine truth, the enjoyment of real liberty, the moral integrity of the people, and the progress of arts and science, is such as ought abundantly to commend Protestantism, when really carried out, to statesmen desiring the temporal welfare of their country, and as manifests the goodness of God in giving the Reformation, even in its present advantages and benefits relating to this world. Nor ought it to be a drawback on this estimate, that there are such multitudes who reject the light of the gospel, and among them such excessive wickedness as is to be found in Protestant countries. A neglected gospel hardens and deadens the moral conscience: a rejected light leaves the soul under the greater condemnation. (John iii. 19—21.) The guilt of those statesmen who for fancied political and national advantages, favour what God has in his word so clearly condemned as the whole Papal system, is fearful, and the folly of such subtle, double-minded, and false wisdom, will, in the end, be apparent to all, however it may now be commended. (Rev. xiv. 8—11.)

MOST EXTRAORDINARY WICKEDNESS. Such was the state of Jerusalem in the primitive glory of the Church of Christ, and such is the state of some in England at the present day. In the most favoured metropolis of the world, London,—there are most bitter execrations against the blessed Saviour, and the most diabolical, malignant, and hateful representations of his holy religion. Women are even leaders in this Infidelity. Mesmerism and various modern sciences, as well as Chartism and Socialism, are the stalking-horses behind which the most satanic lies and the most absurd blasphemies are sent forth against the word of God. Satan, in his own true character of subtle, bitter, malignant falsehood, is belying every part of the Bible, and charging every holy character there, with the greatest atrocities. The excellence of spiritual truths and of holy men being hidden from their eyes, they spread over them the filthy slime of the serpent, and then hold them up as disgusting and loathsome. The Bible is charged with every sin it names to condemn.*

The issue then of the Gentile dispensation, like that of the Jewish, is extended national unbelief and rejection of the truths of God, with exception of the election of grace. Rom. xi. 5. If "the receiving" of the Jews is to be as "life from the dead," (Rom. xi. 15,) then previous to their receiving, the Gentile Churches shall be in a state of general indifference and death. We see it in the fearful state of nominal Christianity now so generally characterizing all the churches of Christ of every name.

* The chief dupes are mechanics, men of natural intelligence, but without instruction in true Christianity. Their knowledge, such as it is, is gathered from the Infidel Penny Publications, which are a fruitful source of evil, from their Lectures, and from what they hear from one another. Irish Romanists soon become Atheists among them.

One district, not the lowest or most depraved, in the neighbourhood of Dean Street, Soho Square, inhabited by working tradesmen, is inundated with infidelity. In one court, thirty-five Infidels were found in thirteen houses, and the most vile misrepresentations of Bible facts, gathered from Paine, Volney, and Voltaire, are common in the mouths of the inhabitants. The discoveries of science, the progress of art, the mysteries of geology are boasted of as the wonders of the age, and are abused to set aside the value of the miracles of the Old and the New Testament. Their publications multiply, and, besides their periodicals, works are continually issuing forth with such titles as 'Paley refuted,' 'Library of Reason,' 'Short and Easy method with the Saints,' 'Law of Reason,' and the like.

But as evil developes itself, the value and excellence of divine truth is more and more manifested. Truth also is advancing still. From the beginning it was foretold of our Lord, he "must increase," and of the Spirit of truth, that it "went forth conquering and to conquer." (Rev. vi. 1, 2.) The Apostle Paul tells us, "The word of the truth of the Gospel is come unto you as it is unto all the world, and increaseth, (*και αυξανομενον*, is added in the best manuscripts,) and bringeth forth fruit." Thus opposite harvests are ripening under the same sun; the tares and the wheat are growing together in the same field: "the harvest of the earth" in the good wheat, "the vine of the earth" to be cast into the great wine-press of the wrath of God, are ripening at the same time. The aggravated guilt of the wicked under all the full blaze of Gospel privileges, is often brought before us (Matt. xi. 20—24. Luke xii. 47, 48,) and thus aggravated guilt brings down on the wicked the last judgments predicted in the Scriptures.

Seeing then that there is a development of error and wickedness going on, as well as a development of truth and righteousness, it is of vital importance to take good heed to the light of God's word; that we make no mistake, and choose not the way of death instead of the way of life. We are twice told, and no repetitions in the Bible are vain,—"There is a way that seemeth right unto a man, but the end thereof are the ways of death." (Prov. xiv. 12, xvi. 25.) We are charged also in one of the last of the epistles, "Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world," (1 John iv. 1,) and the marks of the true and false are then given. Confessing the incarnate Saviour, victory over the world, through the power of Christ, and hearing the word of God, are three tokens given us to show who are of God; while not confessing Christ, being of the world, and not hearing the word, are the three tokens given, of not being of God. "Hereby know we the spirit of truth and the spirit of error." 1 John iv. 2—6.

False principles lead to FALSE GLORY. "Great swelling words of vanity," is one characteristic of the last time. The Apostle James warns us against such vain earthly confidence,—"Ye rejoice in your boastings; all such rejoicing is evil." James iv. 16. As does St. Paul,—"Whose glory is in their shame; who mind earthly things." Phil. iii. 19.

Every unconverted man has false hopes and false glory, and the hope of hypocrites is vain and shall perish. (Job viii. 13; xx. 5; xxvii. 8.) Multitudes deceive themselves, while they are without Christ, with vain hopes. A state of the deepest anxiety and distress of mind is infinitely better than such fatal delusions. There is no scriptural hope of glory till men receive God's truth, fly to Christ, and lay hold on him and he is formed in them. (Col. i. 27.) All glory that has not Christ and his cross for its centre and substance, (Gal. vi. 14,) must be to us sinners, vain and false glory.

Oh that those now deceived would consider how fearful it will be to awaken at last "to shame and everlasting contempt." Dan. xii. 2. All human glory that is joined with sin and transgression shall be "changed into shame." Hosea iv. 7. Let us consider then some particulars of that false glory which deceives many.

The false glory of DEMOCRATICAL DELUSION is hastening on the Laodicean state of the Church. The very term Laodicea, or righteousness of the people, is instructive as to the character of this delusion, boasting in its own sufficiency and fancied superior light, and connected with neglect of Christ and low views of him. Grievous it is when members of the Church of Christ fall in with, and foster such popular delusions, and swell the streams which they ought to withstand, till they become one vast flood. Some painful exhibitions were given by a correspondent of the *Record*, (Nov. 2, 1843.) I will quote a passage or two as extracted from the *Eclectic Review*, 'A mighty revolution has been effected in the intellectual state of the people, and the change is still going on. Our artizans and la-

bourers are lifting themselves up from the debasement of ages, and are substituting inquiry and rationalism for the blind faith and slavish fear of their fathers. The traditions which were formerly sacred, are now discarded with contempt, and the assumptions of the clergy, together with the dogmas of selfish politicians, are laughed at and set at naught.' Thus speaks a professed minister of Christ: 'The spirit of this age, growing long and maturing fast, struggles for expression. It teems, it travails with glorious presages. What are its signs? It is the spirit of *vindication;* man feels that he has been the subject of atrocious wrong. He has been crushed to the dust. His claims have all been mocked and spurned. It is the spirit of *independence.* The postulates of intellectual exaction are refused. The watch-words of general opinion are slighted. Proof is craved. Test is applied. Theory is sifted. It is the spirit of *liberty.* The quenchless passion which found an inbeing in the bosom of the enlightened and virtuous few of old, has now awakened an all but universal sympathy. Even the slave breaks his bonds, and shall idiot sway hold nations captive?'*

Little do such mighty boasters in mischief (Psalm li. 1.) know of themselves, and of the divine testimony against

* The objects of these Reformers are thus stated in the *Eclectic* for October, in an article which looks very like the work of Jesuits, seeking to divide that they may more effectually prevail over us. "There will be a call for enlarged suffrage, and vote by ballot. Have not our fellow-subjects an indefeasible right to all this? What, according to Whiggery itself, is the true and veritable source of all power? Can it now be said without mockery, that our operatives have any substantial place, voice, interest, or influence in parliament. Are not myriads of hearty, brawny artisans beginning to perceive that with respect to themselves the whole affair has hitherto been a farce and a piece of jugglery? One of the remedies most required to allay the fever of the public mind is *religious equality.* Five millions sterling per annum must cease to be a Benjamin's mess allotted to one denomination for its own disgrace and the public affliction. It is folly to disguise any part of this matter; for how long, we should ask, will our hierarchy domineer in England, after the sentence upon all such institutions shall have been sealed and delivered in Ireland? The metropolitan must prepare to quit Lambeth and Addiscombe unless death shall eject him before-hand. Bishops must depart from their palaces, castles, and country-houses. Fines, glebes, great and small tithes, may have been until now the stars and constellations in their spiritual firmament, to prelates, deans, prebendaries, incumbents, and surrogates; but the night is far spent, the day is at hand, they are already waning before an orient aurora. Monopoly of any sort is sufficiently atrocious, and that of a religious state establishment must be among the very first to be put down."

all these hard speeches, and vain promises of liberty, and that darkness to which they themselves are hastening on. (2 Peter ii. 17—19. Jude 14—19.) Neglect of the word of prophecy leaves men open to all these delusions.

The false glory of SCIENTIFIC ATTAINMENTS. No doubt there is a remarkable progress in useful arts and discoveries, and in rapid communication with all the nations of the earth. Nor does Christianity oppose or condemn this. It shows us whence it all comes, (Ex. xxxi. 2.) and is a part of that general direction given to man to replenish the earth and subdue it. (Gen. i. 28.) But oh how proud and vain-glorious are the men of this world, of these discoveries! How they exalt them as the cure of all our evils and the supply of all our wants! Infidels and Socialists take the Scripture language, images and figures, and desecrate them by applying them to their vain theories of human progress and moral improvement. "Woe to them that call evil good, and good evil, that put darkness for light, and light for darkness." It is the very property of Antichrist thus to pervert every thing God has given us in his word, as a guard against real evil, and a guide to true good, and to glory in the inventions of man. Let us remember the warning, "Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire and in the sparks that ye have kindled. This shall ye have of mine hand,—ye shall lie down in sorrow."

There is a PRESENT TRIUMPH OF WORLDLINESS. There are few things more full of dangerous deception than the outward prosperity of the world in its present evil state. This has greatly tried the most devoted servants of God, (Psalms xxxvii. and lxxiii.) and it constantly blinds the wicked themselves, though they are often warned of it, (Isa. lvi. 12; xxvi. 10. Eccles. viii. 11.) and instructed again and again that the height of their prosperity is the time of their greatest danger, and the token of their irretrievable ruin, (Luke xxi. 34, 35.) if they shut their eyes

to the real cause of the delay of judgment, the patient forbearance and long-suffering of God.

And as this is a general danger, so it will, we are assured, be the special danger of the world before its second great and long-predicted destruction by fire at the coming of our Lord. (1 Thess. v. 2, 3. 2 Peter iii.) Full prosperity in worldly things, we are foretold will mark those days. All the signs of outward prosperity abound. Eating and drinking, marrying and giving in marriage, buying and selling, planting and building, till the very day of His appearance, mark the condition of men on the earth at the time of the Lord's coming. (Luke xvii. 26—30.) All is going on as usual, and that "all things continue as they were," is their confidence. (2 Peter iii. 5.)

PROGRESSIVE TEMPORAL PROSPERITY is the boast of many. They mistake the preparation which God is making in our world for his kingdom, and the progress of that kingdom, for the growth of mere worldly prosperity. They compare different periods of the world's history, an advance in science and in literature, in the principles of good government, and in the progress of civilization, in the intercourse of nations, and the triumphs of art, and so imagine that there is full security for a continued progress without any interruption. The nature of such views may be seen in the following statements. Comparing our state in the 16th century with the present, it is observed:—

'While our numbers have increased ten-fold, our wealth has increased a hundred-fold.... The establishments of the nobles are more magnificent. The esquires are richer, the merchants are richer, the shopkeepers are richer. The serving-man, the artisan, and the husbandman, have a more copious and palatable supply of food, better clothing, and better furniture.... We rely on the natural tendency of society to improvement.... We see the wealth of nations increasing, and all the arts of life approaching nearer and nearer to perfection.... If we were to prophecy that in the year 1930, a population of fifty millions, better fed, clad and lodged, than the English of our time, will cover

these islands ; that Sussex and Huntingdonshire will be wealthier than the wealthiest parts of the West Riding of Yorkshire now are ; that cultivation, rich as a flower-garden will be carried to the very tops of Ben Nevis and Helvellyn, that machines, constructed on principles yet undiscovered, will be in every house ; that there will be no high-ways but rail-roads, no travelling but by steam ; that our debt, vast as it seems to us, will appear to our great-grand-children, a trifling incumbrance, which might easily be paid off in a year or two,—many people would think us insane. We prophecy nothing ; but this we say,' and then the writer proceeds to shew the progress in such matters from 1720 to 1830, and to ask, ' on what principle is it when we see nothing but improvement behind us, we are to expect nothing but deterioration before us ? '*

Is it indeed true that there is nothing but improvement behind us ? Is there not most painful evidence of a growth of wickedness as well as a growth of religion ? And who expects only deterioration before us ? Certainly not those who believe the Scriptures. But the millennium of the Scriptures is a very different thing from the millennium of liberalism and worldliness ; and the preparatory steps to it as revealed in the word of God, are far beyond the thoughts of those who judge by the mere powers of the human intellect, and the continuance of God's goodness and long-

* See Macaulay's Critical and Historical Essays. Vol. I. 263—269. In contrast with such a statement, consider the actual result of a minute investigation into the state of Spitalfields district made by the London City Mission in this year, 1843. ' The population in 1841 was about 112,142. Since then the increase has been about 3240. Upwards of 94,000 of this population live in two parishes. Generally speaking, the people are extremely poor, and very ignorant and degraded. Every house accessible to the missionaries was visited in October, and it has been found that there are about 27,823 children under twelve years of age, who are eligible for daily education, but only 7726, including 2109 at dame schools, are receiving it : leaving 20,097 who are growing up without any daily instruction. Of this last number 3371 are receiving instruction in Sunday schools, who do not attend day schools. After making this deduction, there is the appalling number of 16,726 without any education whatever. There are 9639 adults who acknowledged that they could not read ; and 6075 families without the Scriptures. For the 112,141 persons, the total amount of sittings in eleven episcopal churches and chapels is 13,711 ; and in twenty-five non-conformist chapels, 10,776 ; total 24,487. But even these are not half occupied. On the morning of Sunday, Oct. 15, 1843, including children, there were present in all the churches and chapels (36 in number) only 9712 persons, and only 8976 in the evening.'

suffering, in a day of grace and forbearance. Increasingly needful is the scriptural rebuke of vain hopes of worldly prosperity. "This they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." It is only after this fire that "we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness.

True it is that there has been a mighty progress going on in things promoting civilization and literature, intercourse among the nations, and the comfort and enjoyment of man in this world; but with this, selfishness, covetousness, luxury, pride, moral degradation aud misery have been deepening. True it is, divine truth, and the Church of God, and the Redeemer's kingdom, have been advancing and progressive among those who receive and love the truth, but this stirs up the enmity of those who hate it. The original command to man at his creation, "Be fruitful and multiply, and replenish the earth, and subdue it," has been accomplishing, and will be more and more accomplished, but not in the way the infidel imagines, to the triumph of human wisdom, and emulation, and worldliness. The groans and travail of creation shall have an end—but it is not till "Christ, who is our life, shall appear, and then we also shall appear with him in glory. The earnest expectation of the creation waiteth for the manifestation of the sons of God." His appearance is ever connected also with judgments on the wicked, and the ripeness of wickedness, as well as the ripeness of righteousness, prepares the way for his coming.

False hopes in the Church may mislead us; especially when they are founded on scriptural promises, without scriptural connection, and are strengthened by a vast increase of exertion to spread the Gospel among all nations.

It is certain that the kingdom of Christ shall come, and his will be done on earth as it is in heaven ; but if we look at the most glowing, and the largest promises, they are connected with previous tribulation, the return of Christ and his judgments. (Isa. xi. Zech. xiv. Rev. xi. 15—18 ; xix. ; xx.) Disappointment must, therefore, be the result of all expected hopes of the complete and universal triumph of the Gospel, without judgments on the wicked, or founded on human exertions, however strenuous, accompanied only by the ordinary or enlarged outpouring of the Holy Spirit. The result of such hopes seems brought before us in expressions like those in Isaiah xxvi. 18. "We have been with child ; we have as it were, brought forth wind ; we have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen." Yet there is always an election-gathering full of blessing, (Acts xv. 14.) and let us not, on the other hand, think our labours useless or unprofitable, in the widest sense. Far from it. They are preparatory to those great scenes which will assuredly issue in the conversion of the whole world to Christ (Rev. xiv. 6, 7.) Immediately after the desponding expressions of the Church, the prophet Isaiah leads the mind to the glowing promises, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead." (Isa. xxvi. 19—21 ; xxvii.) The hopes of the Church shall not be finally disappointed, but we might be saved much previous distress and mortification, and many heart-sinkings, by duly regarding the sure word of prophecy.

Far from delusive are false hopes and glories, founded ON THE REVIVAL OF MERE EXTERNAL DISTINCTIONS, FORMS, RITES, HUMAN LEARNING, AND OUTWARD POMPS AND GLORIES OF THE VISIBLE CHURCH. Forms have their value in their place, as means to an end ; but it is not by pressing them exclusively, eagerly and prominently, that true Christianity will be revived. Edom may attempt so to prosper (Mal. i. 4, 5)—Rome may, for a little while,

so triumph, but Israel ought to know better. Christ is, indeed, worthy of our most costly sacrifices, but the world was won to him without any gorgeous services, or splendid temples, or deep learning, or uniformity of outside services, by the faith, and love, and labours of Churches in poverty and affliction. It is a serious snare to trust "in lying words, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord are these." (Jer. vii. 4.) Nothing can exceed the vanity, superstition, and folly of hiding and reserving the great doctrines of the Gospel, and cleansing "the outside of the cup and platter," and the outside whitening of the sepulchres, and making them appear beautiful outward (Matt. xxiii.) as a means of withstanding the mighty spirits of evil now abroad in popery, lawlessness, and infidelity, or of reviving and spreading the Christian faith. From these, having the "form of godliness," but "denying the power thereof," Christians are commanded "to turn away."*

The day is quickly coming, "when the loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and the Lord alone shall be exalted in that day." When we remember God's purpose against Tyre, and find so many striking parallels between Britain and Tyre, we may well be anxious for our country. "The Lord of hosts hath prepared it to stain the pride of all glory." Extreme opinions on all sides are hastening on the last conflicts. On the one hand, we see a lawless and democratical spirit, and on the other an assumption of despotic authority, seeking to oppress the children of God, and just calculated needlessly to irritate the rising spirit of lawlessness to the utmost, and provoke the conflict, which reflecting minds anticipate.†

* In the Appendix the author will give a contrast between Tractarian errors and evangelical truths. Nothing can exceed the vanity and emptiness, except the sin and wickedness, of setting aside God's word by putting in its place man's teaching, and the sentiments of antiquity, and the voice of man's ministry, and displacing Christ, by exalting what men are pleased to call the Catholic Church. How contrary was David's practice. Ps. cxix. 98—100.

† Specimens of this lawless spirit may be seen in many addresses of those opposed to all governments and establishments, and very painful specimens

A day of sifting and separation is at hand. No names, however distinguished, no forms, however spiritual, will stand the fiery trials to come (1 Cor. iii. 12—15) if there be no real life and power of godliness. Human authorities will be of little avail. "The word of the Lord" only "endureth for ever." Be not deceived, be not misled, then, Christian reader, by unscriptural anticipations. God has certainly revealed the disappointment of worldly hopes. "The day of the Lord will come as a thief in the night." Be guarded against the false security arising from the past forbearance of God, the past deliverances from evil, the lengthened tranquillity that God has given, the manifest progress of truth and righteousness in the world, and the growing wealth and power of our country, or the rapid improvements in outward things you see around you. Look also at the other side, and see the fresh revival of the apostasy of Rome, the large rejection of the Gospel of Christ, and the open contempt of the word of God, and undisguised avowals of infidelity, and farther, the extended ramifications of lawlessness, and the shaking of everything earthly, and see a vintage of wrath preparing, as well as a harvest of mercy.*

This view accounts for things that are apparently very contradictory, and of a most opposite character. Never was missionary liberality more abundant. No sooner is moral destitution in our manufacturing districts disclosed; than, though government are unable to plan a combined education for all bodies, the private liberality of members

of the assumption of despotic authority were given in the rash and utterly groundless anathemas of the Scotch bishops against faithful Church of England ministers, the Rev. Sir W. Dunbar, Mr. Miles, and Mr. Hull, reminding us of similar proud and unscriptural assumptions in popery, and in the Eastern churches. These anathemas are an injury and wrong to the Scotch and all other episcopal churches, but especially to the Church of England. It is a fearful thing for any one to bring himself under that divine rebuke, Psalm cix. 17, 18. I feel it to be a duty to Christ to testify against such gross perversions of God's Ordinances. God preserve all his servants from falling into the spirit of Diotrephes in our day, casting the brethren out of the Church. 2 John 9—11.

* The way in which these characters of the times fulfil the prophecy (Rev. xvi. 12—16) of the sixth vial, has been shown in my "Divine Warning." The growing manifestations of these evils in all parts more and more confirm the application of that propheey to these times.

of the Church raises above £130,000, in a few months, and this zeal, blessed be God, has stirred up a corresponding zeal in brethren of other denominations. Similar liberality raises the income of all Protestant Religious Societies, to above one million a year, and the messengers of truth are running to and fro through the earth. Hence many are ready to think troubled times and judgments are not to be expected. But we are painfully compelled to see at the very same time, more open manifestations of wickedness than ever. Oh remember, that before the last fall of Jerusalem under the Roman power, there was the most glorious state of the Church on one side, and yet the most atrocious wickedness on the other. You will not then think it improbable, that so it may be also with the Gentile churches in this day.

Nothing can be more unscriptural and false, than GLORYING IN THE WEALTH OF THE NATION, or of an individual, as if the amount of their earthly riches were the true estimate of their prosperity. Expressly has our Lord himself charged us, "Take heed, and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth." By a striking parable he has taught us the total want of wisdom, in the mere accumulation of worldly wealth as a sufficient means of real happiness, shewing that it is the "fool," emphatically, "that layeth up treasure for himself, and is not rich towards God." And yet this folly is the wisdom of large masses of society in favoured Britain with all its Gospel light at this time, and the intense thirst after gain is to be gratified at the most reckless sacrifices. Money is the moloch deity at whose shrine hundreds of thousands of our fellow-creatures are sacrificing and are sacrificed. Let us remember that this heaping up treasures in the last days, and this "living in pleasure on the earth, and being wanton," eminently precede and occasion the last judgments. (James v. 1—9. Mal. iii. 5. Jer. xxii. 13— 17. Amos vi. 3—7.) God Almighty give repentance ere it be too late, to those gaining wealth to the injury of those dependant upon them. The

oppressors are in infinitely greater danger than the oppressed. whose cries are entering into the ears of the Lord of hosts.

But I would speak if possible, "a word in season to him that is weary." When we read such descriptions of evil in our own country, as are given in the works entitled 'the Perils of the Nation,' in 'Bosanquet's Principles of Evil,' and Charlotte Elizabeth's 'Wrongs of Women,' the reflection is forced on the mind;—what vast numbers must there be weighed down with care and labour, anxiety and trouble, in our favoured country! Oh that we could speak words of direction, of help, and of comfort to them! Let me intreat, then, all who have been careless about their souls, to trifle no longer; but earnestly to SEEK THEIR SALVATION AS THE ONE THING NEEDFUL. The world is a hard taskmaster. It promises much, it spreads its gaudy pictures before the mind; its followers for a little season may flourish—but even their temporary flourishing is not without painful misgivings, and when once the sun of prosperity sets, they are left in darkness here, preparatory to a worse darkness for ever.

But there is One who made us all, and who died for us all, who looks over our world with tenderest pity and compassion, and with a voice of unspeakable love speaks to all, "All things are delivered unto me of my Father, and no man knoweth the Son but the Father, neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light."

It is the compassionate Saviour who bought us with his blood, that thus addresses us now; still the day of grace continues; still mercy may be obtained, still grace may be sought and found. Oh that every burdened spirit may truly go to him! "Cast thy burden upon the Lord and he shall sustain thee." Thousands, and tens of thousands have found it to be so. It is the writer's experience, and

it shall be the reader's also, if he will obey the Gospel of our Lord Jesus Christ.

You may see no way out of your difficulties. The eager emulation, the extreme thirst for gain, the determined will to have every thing at such a low rate, as to leave no profit to the fair-dealing tradesman in middle life, the wealth and power of those who monopolize all into their own hands, may seem to leave you without resource in earthly matters. But the promises of the Gospel still abide true. "Seek first the kingdom of God and his righteousness, and all these things shall be added to you." Cast every care on God your Saviour, "for he careth for you." He reigns over all. He controuls all minds and all circumstances. He can abate, in ways you think not of, the evils under which you groan. He can bring relief in ways you look not for. He can make all work for your good. Perhaps this is the very way in which He may be leading you to infinitely better riches, to an enduring inheritance, to your everlasting glory. "Blessed is the man that trusteth in him." A day is also near which will more than rectify every wrong. The groans of creation will issue in "the manifestation of the sons of God," and theu equity and righteousness, light and love, joy and gladness will dwell on earth, and fill every heart. "Surely his salvation is nigh them that fear him, that glory may dwell in our land; mercy and truth are met together, righteousness and peace have kissed each other. Truth shall spring out of the earth, and righteousness shall look down from heaven. Yea, the Lord shall give that which is good, and our land shall yield her increase." The Lord hasten the full accomplishment of his glorious promises.

What, oh, what is there then that should hinder any reader of these lines, from going at once to the throne of grace? How rich, how free the promises to private prayer, (Matt. vi. 6.) and they are as sure and certaiu as they are rich! Thousands and tens of thousands of living Christians can testify to this, and set to their seal that God is faithful to his promises. "We speak what we know, we

testify what we have seen." Come and share with us the blessing. "Oh taste," yourselves, "and see that the Lord is good, and let us exalt his name together." All the promised glory of the Church of Christ in the generations of the age of ages, may yet be yours. "Judge not yourselves unworthy of eternal life." Believe divine love. Come into the land of peace and rest, of holy love and spiritual joy. Adopt as your own the words of the Psalmist. "Teach me to do thy will, for thou art my God. Thy Spirit is good, lead me into the land of uprightness."

THE PROGRESS OF EVIL FURNISHES THE CHURCH OF CHRIST WITH ITS LARGEST OPPORTUNITIES FOR DOING GOOD. It was when the persecutors carried, in their bitterest age, the martyrs to their fiery trials, that the graces of the servants of Christ shone with their fullest brightness, and the foundation was laid for their widest and most lasting usefulness. The evils of Infidelity, Socialism, and Popery should, and will call forth the zeal and boldness, the self-denying sacrifices and devotedness of Christians. Our Lord reigns over all. We need fear nothing. He will overcome evil with good. He will bring glory to his own name. He will add glory to us with every fresh trial which we have to encounter. The angelic hosts are gazing on what is now going forward on our earth. They contemplate with intense interest the conflicts between light and darkness, between Christ and Belial. (Luke xv. 7. Heb. i. 14. Eph. iii. 10.) Let us then valiantly contend for the saving truths of the gospel, assured that all shall have a joyful issue.

Nor are there wanting THE GREATEST ENCOURAGEMENTS, at this precise time, to the fullest declaration of the truths of God. Europe, and the whole world, is as fallow ground to spread the seed of the word of God. Infidelity has broken down the inclosures of Popery. If there is great liberty of movement for Papists, for infidels, and for the lawless, there is similar liberty of movement at present for Christians. The last directions of Christ in the parable of the great Supper, are, "Go out quickly into the streets

and lanes of the city, and bring in hither the poor, and the maimed, the halt, and the blind—go out into the highways and hedges, and compel them to come in, that my house may be filled."

The latter rain has yet to be poured out. (Zech. x. 1; Joel ii. 23.) The season of the great tribulation is the time when "the great multitude which no man can number, out of all nations, and kindreds, and people, and tongues shall be gathered in." (Rev. vii. 9—14.) Never were there such full and advantageous opportunities for the true Church of Christ to bless the world with the good tidings of great joy. God gave his people grace to be faithful!

Let us NOT BE STUMBLED BY THE MULTITUDES AND THE TRIUMPHS OF THE WICKED, AND BY THE SUFFERINGS, OR EVEN THE FAILURES, OF THE CHILDREN OF GOD. The darkest time precedes the brightest. The Dioclesian persecution goes before the Constantine prosperity; the reign of the cruel Mary before the long triumph of the Protestant faith; the faith ready to fail of the Church, (Luke xviii. 8.) precedes the return of her Lord.

Truth grows most rapidly in times of suffering. The times of martyrdom are the times of deepest truth; the Reformers' times are needed to give us their rich experience and sound discrimination.

And what if those who accomplish great changes have many marks of human infirmity. Shall we not see the excellencies of David's character, because of his dreadful falls, or of Peter's zeal and devotedness, because of his denial of his Master? Let us remember our own infirmities, and how imperfect all human beings, even after they have received the grace of God, still remain, and then, notwithstanding some incousistencies in Cranmer,* his occa-

* Strype has the fullest means of knowing those documents on which we must judge of Cranmer's character, and in his Memorials of him he has given sufficient evidence to redeem it from the bitter slanders of either Protestant or Papist adversaries, who, by stating all the faults charged on God's children, whether justly or unjustly, and withholding their excellencies, may easily prove them to be something like 'monsters of wickedness.' Strype says, 'To Cranmer, under God, this church owes that excellent constitution

sional weakness, and even falls, let us duly estimate his wisdom, piety, and firmness, in many a difficulty, and his faithful opposition to such a king as Henry VIII. God overruled all minds, and men, and thus a noble system like the Church of England, which has blessed our country for three centuries, was brought out from all the darkness and superstition of Rome. The overruling of all human instruments and defects, the bringing good out of evil, the making of the wrath of man to praise Him, are but parts of the glories of his sovereignty, to whose goodness we owe all the real triumphs of the Gospel.

SUFFERINGS ALSO ARE THE NEEDFUL PREPARATION FOR FUTURE GLORY. Some of the best monarchs have been prepared in the school of adversity for reigning with wisdom and prosperity. Elizabeth's trials, afflictions, and humbling discipline, fitted her as God's chosen instrument for re-establishing, amidst so many difficulties, that Protestant faith which has been the safety and glory of England till now. The most afflicted Christians are generally those whose souls prosper most. We have the highest of all possible examples of the everlasting benefit of suffering, in our blessed Saviour. "It became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect

and reformed state in which she is, which cost him so dear, so many pensive thoughts, so many long hours' study, so many consultations and debates with learned men, so much correspondence abroad, so many speeches, arguments, and strugglings in the parliament, in the convocation, before the king, the clergy, the people; so much danger, and trouble, and envy, and reproach, and at last his dearest blood. Posterity would be highly injurious to such a person as this, if he should not be recorded with all due honour....This office of love and duty seems highly convenient to be done towards Archbishop Cranmer, that something might appear in the world for his vindication under those many base aspersions and lying insinuations that are, and have been printed by Papists to defame and blacken him to posterity.' Strype, Burnet, Gilpin, and others, who have given the life of this great Reformer, sufficiently answer these aspersions, whether of modern or earlier date. Let these authorities, and Cranmer's own works, as recently published at Oxford, be fairly read, and see how totally unjust is the charge of his being 'merely a supple, timid, interested courtier, in times of frequent and violent change.' But let nothing tempt us to justify any evil way. *He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.* The same writer, who seems to me so unjust in his view of Cranmer's character as a whole, has with just severity testified against many evils which require unsparing rebuke, according to our Lord's commendation of Ephesus, *Thou canst not bear them which are evil.*

through sufferings.—Though he were a Son, yet learned he obedience by the things which he suffered. And being made perfect, he became the author of eternal salvation unto all them that obey him.—For we have not an High Priest which cannot be touched with the feeling of our infirmities, but was, in all points, tempted like as we are, yet without sin."

We are treading in his steps of suffering, that we may share in his glory of reigning. Nothing is more sure than that the saints shall sing praises to their Redeemer, saying, "Thou hast made us unto our God, kings and priests, and we shall reign on the earth:" nothing is more sure, than that "if we suffer, we shall also reign with him."

How can we be qualified for all the wisdom, patience, forbearance, and loving-kindness, as well as the truth and righteousness required in that eternal day, "when the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever," but in the present school of self-denial, reproach, and affliction? How can we have real sympathy with those over whom we shall reign, if we have not first known experimentally what human weakness, and temptations, and dangers, are?

Let us in everything SEEK TO PROMOTE THE UNION OF TRUE CHRISTIANS, and shun all dividing courses as much as possible. If our Lord earnestly prayed for this union, how earnestly also do the Apostles press it. (Phil. i. 27; ii. 1—4. Rom. xii. 16; xv. 5. 1 Cor. i. 10. 2 Cor. xiii. 11. 1 Pet. iii. 8.) How infinitely desirable it is to be one with those on earth with whom we hope to spend an eternity of blessedness above. The great centre of union is the Lord Jesus; his truth, his will, his glory, must be first in all our thoughts. This may for a time indeed produce division, (Matt. x. 33—42,) but it is the only real ground of union on which redeemed sinners can ever perfectly meet and become one. To aim first at outward uniformity is only to multiply disputes.* As self and individuality are

* It is painful to see so much learning and talent misemployed, in order

lost and Jesus is lifted up, honoured and magnified by us, we become one in him and in each other, and our real happiness is increased, and we share in the joys of all his people. Let all the meekness, gentleness, tenderness, compassion, and love of Jesus, shine in our spirit, while the full truth of Jesus is confessed in our lips and our lives, and that truth will spread on every side, and we shall be continually the means of increasing the number of those who are one in Him and each other, and blessed for evermore.

It has been well remarked in a French Tract on the variations of Protestantism,—'We must carefully distinguish between unity and uniformity. Uniformity consists in a resemblance of forms of worship and religious ceremonies; unity exists essentially in identity of creeds and harmony of hearts. Uniformity is very often the symptom of death; unity, on the contrary, is the character of life. Unity and variety, this is the stamp upon the works of God; this is also the symbol of the Protestant Church. It presents under a great variety of forms, the spectacle of universal brotherhood. All the Protestant communions agree in confessing the Christian truth, as taught in the word of God, and declare unanimously that out of Christ there is no salvation; but they are tolerant respecting many applications of the truth, and they do not anathematize for

to trace up an unbroken succession of Bishops, or to produce an exact outward uniformity of ritual services, as if a military exactness were the perfection of worship, and those who departed in the least matter of form, from a fancied perfection of obedience to the letter, broke all their solemn vows. Very different is the aim of the gospel. *God is a spirit, and they that worship him must worship him in spirit and in truth. Neither give heed to fables, and endless genealogies, which minister questions rather than godly edifying, which is in faith. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned From which some having swerved, have turned aside unto vain jangling, desiring to be teachers of the law, understanding neither what they say nor whereof they affirm.* Very instructive also is the divine lesson that the consummation of the perilous times of the last days, is *having a form of godliness, but denying the power thereof.* It is not because a new school of thought detects and opposes corruptions, and brings in some useful reforms, and is much spoken against, that therefore it is sound and scriptural. The Jesuits effected a great reform in the Church of Rome, and were much spoken against; yet they had one fatal principle, unreserved obedience to an earthly superior, instead of obedience to Christ only, and so became the greatest enemies of his truth, and the chief supporters of Antichrist.

variations, which do not imply for their consequence, the loss of eternal life.

Readers, without exception, I entreat you, SEEK TO BE PARTAKERS OF THE COMING GLORY OF THE CHURCH OF CHRIST. Why are such precious truths revealed, but for our consolation and encouragement? Why are the particulars so often stated, but that they should be much in our minds and animate our hopes. Consider the most devoted servant of Christ that ever lived; he who laboured more abundantly than they all, and look at that which he ever set before him,—"If by any means I might attain unto the resurrection of the dead; this one thing I do, forgetting those things which are behind, and reaching forth to those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus." This is our pattern: "let as many as be perfect be thus minded." Oh that we also may keep our minds thus constantly fixed on the prize; a prize so full of holy joy and rapture, so full of heavenly love and eternal gladness, that the very contemplation of it, with well-grounded appropriation of it as our own portion, is present blessedness. It makes all our present afflictions light and momentary, and only a means of working out for us a far more exceeding and eternal weight of glory.

No wonder the efforts of Christians are so feeble, their minds are so grovelling, their plans so limited. We set our affections on earthly, temporal, and transient things, and we disregard the things above. But let us realize the unseen and heavenly kingdom, by meditating much on its glories as revealed in the word of God; let us labour in the sure hope of our reward; and we shall yet see Christians making efforts corresponding to their high calling, bringing glory to God and enlarged benefits to their fellowmen. Thus also shall we be prepared to stand firm in that long-predicted, that peculiarly trying, that quickly approaching time of temptation, and in all that last tribulation which everything indicates to be near at hand, but

all the sufferings of which "are not worthy to be compared with the glory which shall be revealed in us."

There are DUTIES TO OURSELVES AND OUR BRETHREN IN CHRIST, which have to be fulfilled by Christians, with a special relation to the present times, and this glorious hope. I know not how I can better close my whole treatise, than by setting before the reader in this view, that beautiful direction with which St. Jude closes his epistle. He had been describing at full length the apostacy of the Church, and then calls our attention to the prophecies of the transgressors in these last times. (ver. 17—19.) After this he rises out of that dark region to address the true Church of Christ in these words,—"But ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

Christians are BELOVED of the Father, of the Son, and of the Holy Ghost, and of angels, and of their fellow Christians, one delightful heavenly atmosphere of love encircling and pervading the whole family of God.

The foundation of the Christian character is FAITH. It is the root of all Christian graces, and therefore called "most holy;" all the truths believed are doctrines according to godliness, and promote holiness, and all the faith exercised in these doctrines is wrought in us by the Holy Spirit, and purifies our hearts. Our duty is ever to be building up ourselves—not merely each one himself, but each one having a care for the whole, and looking on the things of others also—on this faith. Of this duty St. Peter speaks explicitly; "giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." A Christian must not be all faith and no practice; all knowledge and no love; all zeal and no patience. Every part of the sacred building

must be finished and completed, in a constant growth and progress.

The strength for this is, PRAYING IN THE HOLY GHOST. This is the mainspring of our constant growth. All our power is out of ourselves, and in the might of the Holy Ghost. Therefore, prayer is the great secret of the Christian life, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." It is easy to repeat forms of prayer, or by the intellect to pray extempore, but there is no real prayer from the heart of fallen man, but what the Holy Spirit inspires, and that Holy Spirit is readily given to them that ask. In the midst of formalism on the one side, and lawlessness on the other, let real Christians be abounding in spiritual worship, and so will they be strengthened against all their temptations.

We are next charged to KEEP OURSELVES IN THE LOVE OF GOD: one of these precious commands of Scripture, obedience to which is its own rich reward. It may be a difficult thing in the midst of sorrows, toils, and difficulties, to make out the lesson of His love, which may yet be learned in things so apparently opposite; but as the child begins to learn reading with the Alphabet, and then passes on to syllables and short words, and short sentences, and by degrees attains ability to read the hardest lessons with ease, so may we learn by degrees God's love in every thing. Bring all things into the full light of the Sun of Righteousness. Jesus dying for us sinners, is a wonderful open door to discover God's love in all his dealings with us. By degrees we shall learn to spell out love in all our severest trials; real, full, persevering love, constant and unfathomable love, not only in the bright day of prosperity, but in the darkest night of affliction. Let us, by reading the Scriptures, by much prayer, by Christian communion with others, and by all the means of grace, keep ourselves in this heavenly atmosphere of Divine love at all times. "He that dwelleth in love, dwelleth in God, and God in him." And this duty comprehends our fellow-Christians; exhort-

ing one another daily, never to lose sight of God's love, as our motive, our joy, our pattern, and our daily guide, in all our conduct to others.

The "looking for the mercy of our Lord Jesus Christ unto eternal life," is a further direction. This is a most consoling duty. After the directions to build ourselves on our most holy faith, pray in the Holy Ghost, and keep ourselves in the love of God, who does not feel humbled at his defects! How comforting, then, is the duty, after having done all, to count ourselves unprofitable servants, and look only for the mercy of our Lord Jesus Christ unto eternal life. This suits our real necessities. However we may appear to others, before an awakened, enlightened conscience, and in the sight of God, we are full of sins, infirmities, and defects. Yes, after all the afflictions and sufferings endured for Christ—after all the cross taken up, and the obloquy and reproach cast upon us for the truth, we would look to nothing but mercy, and the mercy of our Lord Jesus Christ too, for eternal life. It is that mercy which the incarnate Saviour purchased, obtains for us, and bestows; that mercy which is peculiar to him, who, though God over all, blessed for ever, yet, for us, left his throne in glory to become a man. He lived, he suffered, he died, he was buried, and rose again, that he might sympathize with all our need, our temptations, difficulties, and sorrows, and be for ever our living Redeemer. And it is mercy unto eternal life; that will not stop short till it bring us to all that heavenly glory, of which we have been speaking in this treatise. For this it is his command, and our privilege and bliss, to be ever "looking." Not merely advanced saints, but the humblest believer in Jesus is ever to be expecting this blessed result, and "rejoicing in hope of the glory of God."

Christians are also called to really energetic ACTIVE EXERTION FOR THE SALVATION OF OTHERS; with a wise and holy discrimination of character. Those who have a great and unspeakably important object to gain, use the most judicious, and the most self-denying exertions to

accomplish that object. Our object is the very greatest of all objects next to our own salvation. All the sacred writers bring this duty before us. St. James tells us, "Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." St. Jude tells us also, "Of some have compassion, making a difference; and others save with fear, pulling them out of the fire, hating even the garments spotted with the flesh," aud this with a special reference to the circumstances of those times through which we are now passing. We are not to look with apathy and careless indifference on the errors of our fellow-men. Far from it. As Abraham prayed for Sodom, as our Lord wept over Jerusalem, and instructed it to the last, so are we also to seek the salvation even of the worst around us. We need indeed wisdom, and the gift of discerning of spirits, to be "wise to win souls." Some are sinning in ignorance, they are young, and easily misled; they are greatly tried and tempted. Such need our compassion; let us imitate the good shepherd, going forth after the wandering sheep, and seek, like him, to restore them. There are others, yet more endangered, that need vigorous efforts to pluck them as "brands from the burning." Oh, had we the same fear of men's perishing everlastingly, that any human being has in seeing a fellow-creature ready to perish in the flames, how earnest should we be in this sacred duty of saving men with fear. The fear, lest they should perish, would overcome all fear of their present displeasure, and of any trouble and difficulties that might attend our rescuing them from eternal destruction.

The SECURITY OF THE PEOPLE OF GOD, and the assurance of the Redeemer that they shall never perish, is full of animating hope. The closing words of St. Jude are, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be

glory and majesty, dominion and power, both now and for ever." What an encouraging description of what God does for his people! These are just the blessings which we feel that we want. He "is able to keep us from falling." To preserve an immortal soul, in the midst of the many temptations of this evil world, from falling, is like preserving Daniel in the lion's den, a sheep amidst wolves, or to keep alive a spark in the ocean. But we may have joyful and entire confidence in our God. Look at the wonders of creation in the heavens above, and the earth beneath. What infinite variety, beauty, and perfection! He who made and sustains all, is able to keep us. Look at the infinite wisdom and power put forth in opening the way for recovering a sinful world, alienated from God, to a capacity of loving his holy name. He who redeemed all is able to keep us. Look at the infinite and glorious perfections of Godhead, Father, Son, and Holy Ghost: all are engaged to preserve his people. Look at the words of the faithful witness, "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me, it greater than all, and none is able to pluck them out of my Father's hand." He has made a covenant, well ordered in all things and sure, and promises, "I will put my fear into their hearts, that they shall not depart from me." He is worthy of our entire confidence. No trust can we put in ourselves, then, but all trust we will put in him. Jesus, who knows what agony and remorse falls occasion to his people, watches over them to preserve them, and which of his people are not infinitely indebted to his preserving grace for timely and most seasonable help and deliverance in the hour of temptation? Glory be to his name.

But it is not merely a preservation from falling: He is able also to "present us faultless before the presence of his glory." This will indeed be the most wonderful of all displays of divine power; that sinful creatures should ever be so washed, justified, and sanctified, as to stand without

fault before God. When the holy prophet, Isaiah, saw the glory of the Lord, and his train filling the temple, and heard the seraphims crying to one another, "Holy, holy, holy, is the Lord of Hosts," he said, Woe is me, for I am undone, because I am a man of unclean lips!" When the glory of the Lord had filled the house of the Lord at the dedication, the priests could not stand to minister. But the royal priesthood, washed from their sins in the blood of Jesus, shall appear faultless before the throne of glory. What an issue this of all their daily toils, labours, sorrows, and anxieties! For this we learn, for this we teach, for this we suffer and labour. For this the Father purposed and chose from eternity, the Son redeemed us in time, and the Holy Ghost daily sanctifies us. For this, seasons of grace are afforded, ministers are given, Sabbaths return, the word was inspired, the course of Providence continues, the sun shines by day, and the moon by night, the wicked are spared, and the world subsists; the spirit is separated from the body, the great tribulation is passed through. All this is, that the Lord Jesus may have to present his Church, the Bride, the Lamb's wife, faultless, a "glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy, and without blemish." Ministers share in his joy, and have a part in this presentation. (Col. i. 28.)

Well may the sacred writer add, this will be "with exceeding joy," (εν αγαλλιασει, leaping for joy,) the strongest expression of exultation and rejoicing. Let us, for a moment, contemplate this. In the presence of God, there is ever fulness of joy, and what will be the joy of the Divine Redeemer, in thus presenting his Church! It is the issue of his counsels with the Father and the Holy Spirit before the world began, and it is the full means of righteous happiness in the new heavens and new earth for eternity. It is the result of 4000 years preparation, before his first coming, the end of all his humiliation, agony, and shameful death, the result of his gifts of love from age to age, and of his patient waiting for 2000 years, bearing with the in-

firmities of his people. Oh, the joys unspeakable, of this presentation! It is the concentrated joy of the whole family of Christ. Soul after soul has, from age to age, been gathered together into his presence; but the whole family has never been assembled before, has never before been clothed with the resurrection-body, has never before met in the presence of his glory; think then of them each as suns of glory, shining in the kingdom of the Father; for ever holy, for ever happy, for ever united, for ever adding to each other's bliss and glory, and then see Him who has, at such a price as only He could give, attained all for us; see Him admired in his saints, and glorified in them, and think of the joy of our Lord. He ever had this joy in his contemplation: "for the joy set before him, he endured the cross, despising the shame." A farther ground of the joy of Christ is the glory which it brings to his Father; the discovery which it gives of his manifold wisdom, and of his glorious perfections; the rolling away of the veil spread over all nations, the finishing of all mysteries, and the bright shining of the full beauty and goodness of our God for ever. The angels share all this joy. They now rejoice over one sinner that repents; what will be the accumulated joy, when all those repenting sinners, to whom they ministered, and over whom they watched, are brought together in resurrection-glory, and they exult for ever in the songs of the Redeemed to the Lamb!

We have not yet noticed the exceeding joy of the redeemed, who "return to Zion with songs and everlasting joy on their heads." It is unutterably and inconceivably great. To hear from Him, thus glorious on his throne, these words of love, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord," must be a greater joy than the greatest have ever before either experienced or imagined. What joy in assured and complete deliverance from the condemnation of the wicked; from all fear and sorrow, all anxiety and toil, and temptation and sin! What joy in

perfect holiness: without one spot of sin, in perfect glory, without possibility of shame or reproach, in the society of all we love and revere most of all, and that for ever and ever! What joy in seeing and being with Him, who himself is our exceeding joy, and who alone has prepared all this for our enjoyment, and us to be meet for this inheritance of the saints in light. "Surely I come quickly," is the last word He speaks from heaven, and the last recorded address of the Church is, "Amen, even so come, Lord Jesus."

Oh, Christians, let it be our constant aim in every thing to bring glory to God. "To the only wise God our Saviour, be glory and majesty, dominion and power." Here is the result of all the dispensations of God, the issue of all the opposition made to the Gospel of his grace, and the triumphant song of the Church in glory. The great object aimed at by the Church being to glorify Him in our body and our spirit, which are his; its wishes are all accomplished, in God's being "all and in all." God is truly the only wise One; all others that have power, or wisdom, have it only as communicated by him. Everything is full of his wisdom, as will be openly manifested through eternity. With this infinite wisdom, what a most blessed combination is the description of him as "our Saviour;" all this wisdom has been employed in accomplishing our salvation. Well, then, may one magnificent ascription of praise be added to another, and the full tide of love roll its swelling and rapturous hallelujahs from the Church, through endless ages—"To Him be glory and majesty, dominion and power, both now and for ever."

APPENDIX I.

THE ERRORS OF TRACTARIANS, AND THE CONTRAST TRUTHS.

HAVING referred in various parts of this work to the sentiments of the Tractarians, (so called from the Tracts for the Times, the first publication in which these sentiments were widely circulated,) I would here state some of the chief sentiments which, believing to be false and unscriptural, and opposed to the letter or spirit of our own standards, I feel bound to testify against. I give also what I believe to be the contrasted truth : let all remember the solemn denunciation of St. Paul against those who pervert the gospel. Gal. i. 6—9.

TRACTARIAN ERRORS.	EVANGELICAL TRUTHS.
1. That Scripture and tradition make up jointly the Rule of Christian faith ; that there is a doctrinal tradition orally transmitted independent of Scripture, and which has equal claims to our obedience ; that revelation is to be found in antiquity in the same sense as in the word of God, and that its teaching claims equal authority with the Scriptures themselves.	1. That Holy Scripture contains all things necessary to salvation, and is in this sense the only Rule of faith ; that nothing is binding on the faith of the Christian, save what is contained therein, or may be proved thereby.
2. That the doctrine of the atonement ought systematically to be kept back in the ministerial instructions of the clergy, and not to be preached to every creature, and made known to all men for the obedience of faith.	2. That the atonement is an essential part of the Gospel of Christ, and is therefore commanded us by Christ himself to be taught unto men in general, and that by the commandment of the everlasting God, it must be

TRACTARIAN ERRORS.	EVANGELICAL TRUTHS.
	made known to all men, for the obedience of faith.
3. That the Scripture promises of forgiveness do not apply to sins after Baptism, and that none who have thus sinned can ever afterwards be assured of forgiveness.	3. That our Church does accord with the true meaning of God's word, when in the absolution she proclaims free and full forgiveness to baptized sinners on their true repentance and unfeigned belief of the Gospel.
4. That Baptism duly administered is the only means of spiritual regeneration, or that great change which is described in the words, to be born of God; and infallibly conveys it.	4. Spiritual regeneration, or being born of God, is a vital and all-essential inward change, in those dead in trespasses and sins, the work of the Holy Spirit, quickening us and making us new creatures in Christ Jesus. The sacrament of Baptism is a sign of regeneration, and has a worthy effect only in them who rightly receive it. The Baptism of infants is retained simply, as most agreeable to the institution of Christ, though by reason of their tender age they cannot perform repentance and faith. The word of God is distinctly mentioned in the Scripture as a means of regeneration.
5. That the Eucharist is a proper sacrifice, the Lord's Table a proper altar, the presbyters of the Church sacrificing priests, and the bread and wine are, after consecration, the body and blood of Christ to all who receive them.	5. That every sacrifice in which a human priest professes to offer Christ afresh for the quick and the dead, is a blasphemons fable, and a dangerous deceit, and that the bread and wine are the body and blood of Christ, only to the faithful who feed on him in their hearts by faith.
6. That justification by faith, and not by the sacraments, is the essence of sectarian doctrine, and that justification goes before faith, and makes faith justifying.	6. That justification by faith only is a most wholesome doctrine, and full of comfort, clearly taught in the Scriptures, and affirmed in the standards of our Church. That to account it a sectarian doctrine, is to contradict the word of God, and in ministers of the Church of England a direct and culpable breach of their own subscribed and solemn declaration.
7. That public prayers for the dead are both lawful and desira-	7. That public prayer for the dead was wisely and justly re-

TRACTARIAN ERRORS.	EVANGELICAL TRUTHS.
ble, and even sanctioned by our Church.	jected by our Church, having no warrant of Scripture, and tending to many hurtful and ruinous superstitions.
8. That episcopal ordination in unbroken succession is essential to the existence of a true Church, and that without this no sacrament can be valid, or be a means of spiritual blessing.	8. That the three orders of the ministry are an historical fact, and by the goodness of God preserved to us in our Church, but not absolutely essential to the existence of a true Church. The first and most necessary characters of a true Church are the profession of a true faith by its members, the preaching of the pure word of God, and the due ministration of the sacraments.
9. That to deprive the Church of England of her Protestant character is a desirable work; and that the Reformation of our Church was an insurrection of self-will against the visible presence of Christ on earth.	9. That to protest against the corruptions and tyranny of the Roman See is the duty of every true Church, since the Church of Rome has erred in matters of faith, and has introduced in the worship of the host and of the Virgin Mary, and in other services, idolatries to be abhorred of all faithful Christians, and marking her out as the Great Harlot predicted in the New Testament.
10. That the Articles of our Church are uncatholic in their tone; that presbyters who subscribe them may lawfully strain them from their grammatical sense into a forced conformity with what they themselves choose to term Catholic opinions, and that they are thus free from the obligation to subscribe them *ex animo* in their honest and unforced meaning.	10. That every presbyter of the English Church is bound to subscribe the Articles in their literal and grammatical sense, and is guilty of dishonesty if he subscribe them in a strained sense of his own devising. That the whole system of doctrines and practices in contrast with which our Articles are pronounced uncatholic, is not truly catholic, but a fond thing, vainly invented, grounded upon no warranty of Scripture, but rather repugnant to the word of God.
11. That the consecrated elements become by virtue of the words of consecration truly and really, yet spiritually, and in an ineffable way, the body and blood of Christ.	11. The real presence of Christ's most blessed body and blood, is in the worthy receiver of the Lord's Supper and not in the elements. [See Rubric at the end of the Communion of the sick.]

TRACTARIAN ERRORS.	EVANGELICAL TRUTHS.
12. That the blood of Christ is still in continuance and application of his one oblation once made upon the cross, poured out for us now.	12. Christ by his one offering for himself has perfected for ever them that are sanctified. Heb. vii. 27 ; ix. 12, 26 ; x. 14, 18.

The Charge of Bishop McIlvaine, recently published, is amidst the many Charges that have yet appeared, eminently full of holy thought, awakening truth, and earnest affectionate warning. It is published by Seeleys (price 1s.), entitled, 'The Chief Danger of the Church in these Times.' His warning against it as the peculiar fanaticism of formality, and the most insidious counterfeit of spiritual life, is deeply instructive ; as is also his view of its boast of spirituality, in which he shows the danger of substituting our own righteousness for that of Christ, and of speaking of such a foundation of our hope in the highest spiritual language. Some of his closing counsels I will add :—

'Finally, brethren, my counsel is, that when you study this evil doctrine, you be especially careful to do it with the lamp of the Scriptures trimmed and burning. It is when the mind gets away from the bright shining of God's own light, that mystical imaginings put on their attractions. Never do the clouds seem so beautiful as when the sun is just below the horizon.

'Keep your hearts imbued with the savour and unction of the Gospel. When the affections are faithfully exercised with the simple truth as it is in Jesus, there is acquired a spiritual discernment, which, like the apple of the eye, at once detects and resists such errors.

'Cultivate simplicity and directness of faith in Christ. Be exceedingly jealous lest anything ge between your souls and Christ.

'Near, immediate, simple, affectionate, constant, child-like communion with Him in faith, is your life as Christians, your life as ministers.

'Keep your aim fixed on the great work of saving sinners, by the preaching of the Gospel. It is a great protection against this heresy. There is such a thing as fervent zeal to bring souls to the Church, not so much that they may be saved, as that the Church may be magnified. There is another zeal which looks first and last upon the saving of sinners by leading them to Christ, and which loves the Church because it is God's consecrated instrument of accomplishing that object, '*through belief of the truth.*' In this there is great protection. The minister of the Gospel whose heart is earnestly set upon the conversion of sinners to God, simply for their salvation, and the glory of Christ therein, has a strong breast-plate against this danger.

'Oh! brethren, of all means for us to use wherewith to protect our own hearts, and those of the people committed to our charge, against these wiles,—none can be compared to the faithful study and manifestation of the word of God, especially in those connexions which are most efficacious in leading sinners to see their guilt and utter condemnation under the law of God, and to take refuge by faith in Christ as their "wisdom, righteousness, sanctification, and redemption."

'Finally, brethren, in your reliance for the protection of the Church against its most serious dangers, put your trust only in God. As I have probably a much stronger impression of the greatness of the trial that is now fast increasing, and is yet to increase more and more, than many others who take substantially the same views of the present controversy, so I have, perhaps, a more serious impression of the necessity of calling away the minds of all who stand for the truth from reliance on any devices or labours of man, to a simple prayerful appeal to, and reliance on, the strong interposition of the power of God. "*When the enemy cometh in like a flood,*" then the Lord only can, and "*the Lord will lift up a standard against him.*" Nothing else will do in this contest. It is the flood coming upon us. The same which once nearly drowned the Gospel out of the earth, and drove the Bride of Christ into the wilderness. The Lord lifted up his standard against it at the Reformation, and "the waters were driven back." We need again that He should make bare his arm. True, we must not withhold our efforts. Books are good, sermons, charges, warnings, instructions are good. But God alone can wage this war. Be much in prayer, dear brethren, for the interposition of God to "cleanse and defend," and raise up, with new beauty and power, his Church; that, instead of being torn with controversies within for the very essence of the faith, she may go forth united and mighty, "as an army with banners," to do her great work among the nations. Keep yourselves in the cleft of the rock. "Be still" and stedfast, and "wait for the salvation of God."'

APPENDIX II.

CHRISTIAN UNION SOCIETY.

I REJOICE that many of my brethren of different denominations, after meeting together, have issued the following resolutions, as grounds on which they think all real Christians may unite together.

The Lord himself prosper all wise efforts to unite his people, in days of intense struggle and war of principles.

'I. That this Meeting is fully persuaded that real and essential unity exists among all the children of God, and that being united to Christ, they are in principle and affection, united to each other by the Spirit of Christ.

'II. That this meeting is therefore convinced of the duty and practicability of rendering visible, the union of all who hold the Head, Jesus Christ the Lord, notwithstanding the diversity of their opinions and practice with regard to minor points of faith and ritual observance; and that the state of theological controversy, missionary operations, and public sentiment at the present time, renders it peculiarly desirable to attempt the furtherance of such an union.

'III. That this Meeting declares itself assembled on the ground of truths common to all Evangelical Churches of the Protestant Reformation from Popery, and based on its first principle, the sufficiency and authority of the Holy Scriptures as the sole rule of Christian faith and practice, and the right of every man to judge for himself of the meaning and interpretation of that rule—and recognizes as the bond of union, the great doctrines unanimously received by all evangelical Christians, viz.—the doctrine of the Holy Trinity; of the infinite love of the Father; of the perfect atonement of the Lord Jesus Christ; of the sanctifying grace of the Holy Spirit; of justification by faith alone: of the necessity of regeneration to a Christian life and character; and other truths in harmony, and in essential connection with these. And the Meeting believes the agreement to these fundamental truths among evangelical Christians to be so unanimous in substance and spirit, as to lay a firm foundation for concord and union.

'IV. That this Meeting utterly repudiates the sentiment that a true Church, a true Ministry, or a true Christian can be constituted, in the absence of spiritual qualifications, by the mere observance of any form, even though of Divine appointment. At the same time it disclaims the least compromise of what is conscientiously regarded as truth or duty on any point of doctrine, discipline, or worship, by any individual bearing part in its proceedings.

'V. That this Meeting deems it an imperative duty, for the defence of the truth—for the strength of the Churches—for the spread of the Gospel, to seek Christian union—not in ritual uniformity; not in an exact agreement of creed; not in a universal incorporation of Churches; but in the binding force of love to the truth in things great, and in the harmonizing power of forbearance in things subordinate. For this union would the present Meeting bear witness before the world, and offer fervent prayer to Almighty God. For the promotion of this blessed

fraternal oneness in Christ, it would appeal to all his disciples, on the ground of their Saviour's will and prayer, that thus our holy religion may he honoured in the sight of the world, and the world he converted to our holy religion.'

Since these Resolutions were passed in June 1843, God has heen, by his providential dealings with his Church, hringing his faithful people morc and more together. Several admirahle works on Union have heen published. The Essays on Christian Union published at Glasgow contain many valuahle thonghts. Bcsides those works of D'Aubigné on this suhject, of which the Author puhlished a translation in his work " A Voice from the Alps," he has also sent forth an Address entitled, " The Church of Christ one body." Archdeacon Hare has also just published a valuahle sermon on " The Unity of the Church."

But the revival of the spirit of Popery through the world, and the unhappy measure of the British Government in favour of the Antichristian principles of Socinianism, in 1844, and of the Antichrist of Popery hy the permanent endowment of Maynooth in 1845, have shewn more than anything elsc to real Christians the absolute necessity of nnited efforts to withstand antichristian measures, and to make known and diffuse the scriptural truths of the Gospel as hrought out at the Reformation far and wide through the world. Vast and most important meetings were held for this purpose in the months of April, May and June 1845, in London, Edinburgh, Duhlin, and other large towns, manifesting a merging of minor differences, and a eordial union in great truths of unspcakable importance. The numbers that attended these meetings, the leading character of the Speakers, as to all the great rcligious denominations, and the entire cordiality of feeling, were truly delightful.

The mcetings in London in May 1845, to resist the endowment of Maynooth were attended hy deputations of various denominations from 411 places in the United Kingdom. At one of these meetings a Resolution was passed, exprcssing " the duty to arrange a great Protcstant Confederation, to emhrace this Country, the Continent and the World; that hy sympathy, correspondence, and united action, they may he prepared to meet a powerful and united foe." A Suh-Committee was appointed " to make inquiries and open a correspondence with the three kingdoms, the Continent and America, on the suhject of the proposed Protestant Union."

On Tuesday, June 3, a similar meeting was held at Edinhurgh, when the following Resolution was passed—" That this meeting with thankfulness to Almighty God, have witnessed the Christian union of sentimcnt which characterized the proceedings of the great Anti-Maynooth meeting rccently convened in London, where more than 1300

deputies from nearly all the Churches of the Reformation in the three kingdoms, determined to exercise all legitimate influence in their several localities, not only for maintaining the Protestantism of the British constitution, but also for promoting the cause of Christian union, so auspiciously commenced; and this Meeting, desiring to co-operate in so holy a cause, request their Chairman and the Committee to communicate this expression of their Christian sympathy to Sir Culling Eardley Smith, Bart., and the other leading members of the sister Churches in England."

On Thursday, June 5, 1845, a similar meeting was held in the Rotunda at Dublin: it was resolved, "That this meeting entertain the confident hope, that under the good providence of God, increased union and brotherly love amongst Protestants of all denominations, will be the result of the present proceedings."

The presence of Dr. Merle D'Aubigné at Edinburgh, and also in London, with Pasteur Roussell, Pasteur Calliate, Pasteur Panchand, and other leading foreign Ministers who came from the Continent to attend the May meetings, have tended to strengthen and extend these feelings, and it is fully hoped that, as God has manifestly been moving the hearts of his faithful people in love towards each other, many blessed results to the Church of Christ may arise, even from a measure so dishonourable and destructive to our country and so offensive to Christians, as the Maynooth Endowment Bill.

The great difficulties in the way of Union are occasioned by the pressing of mere outward forms in the Established Church, and exclusive Voluntaryism in Dissenting bodies. So it was above thirty years ago, in the controversies on the Bible Society, as may be seen in Owen's History of the Bible Society, Vol. ii. p. 503—507. Mr. Coker had observed, "I have too much reason to think, that if ever the hearts of the friends of the Established Church and those of the Dissenters should be united, the friends of the Establishment must consent to assist the Dissenters in its destruction and overthrow." The Rev. James Hinton, a Dissenting minister of an excellent spirit, well met this. He observed, "Though I could perhaps easily prove that many members of the Church of England retain persecuting principles, I shall not impute their faults to the Church itself. I shall be prevented from doing this, if from no other cause, at least by the gratifying sight of a large and dignified Society led on in its benevolent career by twenty-one Archbishops and Bishops of the Established Church, by numbers of Peers and even Princes of the Realm, and these perfectly uniting with Protestant Dissenters in supporting all the truth that God has revealed, with a view of promoting all the charity and purity which it enjoins." Mr. Hinton farther testifies, as one having for thirty years been well acquainted with most of the

principal Dissenting Congregations in the Kingdom—"While the Church of England enjoys her own pre-eminence, as she has done since she banished her oppressors from the throne, and placed her protectors in their room; while she continues to hold fast her own liberty, and at the same time forms a barrier for the protection of her neighbours, she will be too much esteemed by the Protestant Dissenters, for her evangelical doctrine, for the sake of their own safety, and for the happiness of mankind, to permit that any wish for her overthrow should be cherished among them. This liberality is the sure pledge of our continued esteem. And if her safety should ever be assailed, as it has been in times past, she will find the Protestant Dissenters, as at the memorable era of the Revolution, ready to lend a powerful aid in her support."

Believing, as I do, Episcopacy to be a scriptural ordinance, and that it is the duty of the State to establish and maintain true scriptural religion, which in all its great essentials is clearly revealed in the word of God, I yet believe that the Church of Christ is far larger than any particular church, whether established or non-established, whether episcopalian or non-episcopalian, and that Church Government is very far removed from being an essential of the true Church of Christ. The great essential truths are our sinful and fallen state, repentance towards God and faith in the Lord Jesus Christ, who has put away sin by the sacrifice of himself, free justification, sanctification, the future resurrection and the judgment to come. *God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory:* This is *the great mystery of godliness.* All centre in the belief and experience of the blessed doctrine of the Trinity, Father, Son, and Holy Ghost, three persons in one God, in whose name we are baptized, and in whose communion and likeness are our true rest, portion, and happiness. We acknowledge the Bible, without the Apocrypha or human traditions, to be the word of God, and that divine and sufficient rule of faith and practice which it is the duty and the right of every man to read for himself. The great duties of a Christian are, coming out of the world, confession of the name of Christ, walking in newness of life, in supreme love to God and unfeigned love to all men, and especially to the household of faith; and all this the fruit of the Holy Spirit. Real love will lead us also ever to contend earnestly for the faith once delivered to the saints, and to testify against that Apostacy so clearly denounced in the New Testament, as idolatrous, deceitful, superstitious, and destructive to the souls of men. In such views true Christians concur, glorying only in the cross of Christ, and being new creatures in him. *As many as walk according to this rule, peace be on them and mercy, and upon the Israel of God.*

APPENDIX III.

RECENT MANIFESTATIONS OF THE REAL CHARACTER OF POPERY.

EXTRACTS FROM THE LVIITH CIRCULAR OF GENEVA SOC. EVAN.

It was the Jesuit Cardinal Bellarmine who in the sixteenth century sought to justify the Paganism of his Church, and in order to do this, distinguished the various species of worship. The most exalted is that of Latria, which belongs only to God; the lowest is civil worship, which refers to certain human honours. Then there is a lower kind, the worship of Dulia, which belongs to saints and angels; and, lastly, between Dulia and Latria, the worship of Hyperdulia, which belongs to Mary, the Queen and Mistress of faithful Romanists.

This distinction is not only unscriptural, but it is not even patristic. The ancient Doctors or Fathers of the Church were completely ignorant of it. It is only at the end of the eighth century (Council of Nice, 787), that the first elements of this distinction are found. It has only been invented to shelter if possible the Romish Church from graver accusations.

It is evident that such a system exposes men's minds incessantly to substitute a woman for the supreme God, the creature for the Creator, and unhappily this is the snare into which they cease not to fall. By means of these subtle and fatal doctrines, ancient Paganism revives in the 'eternal city,' and in the Churches who have the misfortune to obey her. Yet more, the Holy Scriptures and the Fathers have always employed the expressions Latria and Dulia as synonimous, and designating the honours due to God alone. One might then conclude that in attributing Hyperdulia to Mary, Rome assigns to the Mother of the Lord a degree of adoration more exalted than that which is due to God himself. Justice demands that we should recal the distinction made by the Roman Doctors which theoretically excludes this accusation, but truth obliges us also to recognise that this accusation is but too true in practice. The manner in which the Roman Catholics place Mary more and more in the place of Jesus Christ, and substitute a mere woman for God manifest in the flesh, is a true idolatry and a veritable blasphemy; we evangelical Christians reject it with horror.

EXTRACTS FROM THE CHARGE OF CARDINAL BONALD, ARCHBISHOP OF LYONS, TO HIS CLERGY, NOV. 1842.

It seems that God has remitted to his Mother his omnipotence, and that the hands of this pure virgin can alone dispense to the Jew or to the Gentiles the rays of truth and the waters of grace. And douhtless it is hecause we have arrived at the evil days in which we live, that the Spirit who will aid the Church even to the end of time, has revived the trust in Mary, and propagated under a thousand different forms, and under as many diverse denominations, the worship of this Queen of Angels. Catholic families, let *Mary* he in the midst of you, as a model, in all the situations of life, as the *mother* of your children, the *mistress* of your dwelling, the *guardian* of your hearths. Desolate mothers, press upon your lips the image of the *Mother of grief:* a secret virtue will proceed from it, which will console you. Poor sufferers from sickness, *turn your dying eyes* to the *image of the Mother of compassion;* a ray of hope will escape from her cherished features, and will revive resignation and hope in your downcast souls. And you, intrepid soldiers, who for the honour of your country will front the fire of the enemy, and the malignant influences of a hurning cliine, carry on your hreast *the image of Mary;* it will be a *protection to you in the day of peril.* Let us all take *Mary* as the *confidante* of our sorrows and of our joys; let your life with its conflicts and griefs, be *consecrated* to her, and flow under her maternal protection. May our last sigh he hreathed out with the last words of St. Thomas of Canterbury, falling under the iron of his assassins, "*To God and to Mary.*"

The ahove is an extract of what Cardinal Bonald preaches to the Roman Catholics of his diocese in France.

Let us see now what they preach at Rome, with the approhation of the present Pope.

From 'Theological Meditations to explain what Mary is,' dedicated to his Eminence Cardinal Riaro Sforza, Legate of Urhino and Pezaro:—'O men! who desire to know what Mary is, ascend to the point when *time* commences. There, in the midst of the earthly paradise, learn to know what is *her* greatness from the mouth of the Creator himself. It is from this moment that *earth* hows, the *heavens* humhle themselves, and the *saints* hend hefore *Mary.* Is not Mary depicted by the Holy Spirit in all the Holy Scriptures? Could all those great men, illumined hy the Holy Spirit, have painted Mary in more hrilliant colours? We cannot count in their numher Balaam, the profane prophet of Balac. And nevertheless he is admitted hy God to con-

template from afar this elect Virgin, and constrained to announce her to all future ages in this manner. "A star," said he, "a *brilliant, lovely, resplendent star*, shall come forth out of Jacob to enlighten the universe; yes, it shall come forth, and from it shall come forth upon the earth *that rod destined to strike the guilty nations, and to punish their perfidy, their pride, their iniquity.* THIS STAR IS MARY. THIS ROD *is the only, the Eternal Son born of her.* The privileged conception of Mary is a new prodigy; and the Holy Spirit has willed that this prodigy should be announced to all ages by Mary herself, by the month of Solomon." It is thus that he repeats: "The Lord *possessed me* in the beginning of his way, before his Divine arm had established the heavens; when there were no depths I was brought forth, and I, victor over sin, immaculate, resplendent, *I dwelt ever in his Divine bosom, I was his delight, I rejoiced with him in forming every thing above and below, in giving being* to nature, in *creating* the universe. Surprised, stupified at the sight, I retire into myself, and I adore profoundly what I can neither fully comprehend nor reveal. I ADORE MARY."'

Let us again see what is circulated, as contained in the Appeal of the Belgian Evangelical Society of June 5, 1843.

Roman Catholicism flourishes in this country as in a hotbed. Rome itself cannot vie with it, in blind and active zeal for all that is connected with the interests of that awful system; and as may he expected, Popery shows itself in all its unblushing idolatry. Money is lavished on the huilding and adorning of churches, shrines, and Virgins. The Virgin Mary is exalted and worshipped as divine, she receives more homage than Christ. More offerings are made to her, than to Him; more confidence is placed in her intercession, than in that of the Saviour! The following is translated from a printed paper hung on the walls of a church in Mons:

'I salute you, my Divine Queen, amiable Mary. I adore and hless the design which God has, of glorifying you in this holy place, and of glorifying himself in you. To contrihute as much as lies in my power to the admirable purpose of this supreme majesty, and to render you the honour due to you, I cast myself, Holy Virgin, at the foot of the throne of your glory, and with my humhle respect, offer you that which all earth and heaven render to you. Amiahle Mediatrix hetween God and man, it is particularly in this holy place, you exercise this glorious office, and open to poor mortals the treasures of divine favours, which, *without your aid, Heaven would refuse.* Refuge of the miserable, Protectress of all who call upon you, particularly in this holy place, condescend to pour upon me your grace, and to help your poor servant, who will do his utmost to proclaim, at all times, and in

all places, your praise and honour, to the greater glory of God and of his Holy mother.'

The following is translated from a card sold in the shops at Brussels, illuminated with gold and various colours.

'TO MARY,

'OUR MOTHER WHO ART IN HEAVEN.

'Our mother, who art in heaven, O Mary, hlessed he your name for ever, let your love come to all our hearts, let your desires be accomplished on the earth as in heaven; give us this day grace and mercy, give us the pardon of our faults, as we hope from your unhounded goodness, and let us no more sink under temptation, hut deliver us from evil. Amen.'

Easily conceiving that our friends will have the greatest difficulty in helieving it possihle, so to imitate the Lord's Prayer, and apply it to the Virgin, we give the original, to convince them of the fact:

'A MARIE,

'NOTRE MERE QUI ETES AUX CIEUX.

'Notre mère qui êtes aux cieux, ô Marie, que votre nom soit béni à jamais, que votre amour vienne à tous les cœurs, que vos désirs s'accomplissent en la terre comme au ciel; donnez-nous aujourd'hui la grâce et la miséricorde, donnez-nous le pardon de nos fautes, comme nous l'espérons de votre honté sans hornes, et ne nous laissez plus succomher à la tentation, mais délivrez-nous du mal. Ainsi soit-il.'

Only a few days since, in one of the largest churches in Brusscls, a most splendid crown was presented to a '*Miraculous image of the Virgin*,' invoked as the Mother of Mercy. It is stated that there were 90 ounces of pure gold in the crown, and the workmanship alone cost £280. As may be supposed, the ceremony of crowning the image was one of great pomp, the Journal de Bruxelles gives the following account of it:

'In the morning, the Curé of the Church was informed, that the king had decided on accompanying her Majesty the Queen, and hringing with him his Royal Highness the Duke of Brabant. At three o'clock the royal suite arrived; their Majesties were accompanied hy the Countess of Merode, &c. &c. (here follow the names of their Ma-

jesties' suite.) . . . . . At the entrance of the church, the Cardinal-Archbishop, at the head of his clergy, complimented the King, on his following the example of his august Consort in honouring the grand solemnity with his presence.

'The Cardinal began the *Veni Creator*, which was executed by a full orchestra. The Rev. Father Boone addressed the assembly in a short and touching discourse, proving in a few words, that the crown offered to Mary, was a crown of glory for her, and a crown of joy for the people. The Cardinal then blessed the crown, after which the imposing ceremony of the coronation took place. Preceded by two priests who carried the precious treasure, the Cardinal ascended the steps which were raised before the throne of Mary, and when the crown, proof of so much affection and of so many good works and conversions, was placed on the head of the Mother of Mercy, the eyes of all the assembly were fixed on this good Mother, and expressed a feeling of the purest joy and most filial attachment; no pen can describe that moment of enthusiasm. The music of the guides, which had played during the ceremony, now ceased, and that of the college executed a hymn. The cardinal then consecrated to Mary, the king, the queen, their august children, the parish, the capital, and the whole of Belgium; and began the *Magnificat*, which, chanted by a numerous clergy, constrained every heart to the deepest devotion. The affecting ceremony being ended, the cardinal went to the high altar and gave the triple blessing with the holy sacrament, and then conducted their Majesties to the church-door. It is impossible for us to describe the enthusiasm of the people, when the royal family entered and quitted the church. Long live the King! long live the Queen! long live the Duke of Brabant! were repeated by more than 30,000 tongues. We are happy to see that it is to honour Mary, the Duke of Brahant appears for the first time publicly in a church. In the evening there was an illumination in the streets through which the procession had passed, and also in different parts of the parish; the poor places vied with the rich in the number of lights. It was impossible for the people to be happier than they were, at seeing the royal family, the nobility, and the high clergy associate with them, in a festival which they had begun in such an interesting manner, and which, IN ESTABLISHING THEIR RELIGIOUS PRINCIPLES, has given them a lesson of such high morality.'

'We will make no comments,' continues the appeal, 'on the ceremony; it will speak to the hearts of all those who have been taught of God more powerfully than we can do. We will only remark, that the *golden* crowned Virgin held on her arm an image of Christ *as a child*, on whose head was a *small silver* crown; we heard of no offering being made to the child.'

To this day medals are sold at Rome, commemorating the worst abominations at Rome. They are struck at the Papal mint, and as far as can be judged, some of them are recently taken from the die or stamp. The Papal government obtains a profit from the sale of them —so that although they might have originated in past times—the present government is a *particeps criminis*. One of these medals is of the time of Paul II. It represents a man on horseback, accompanied with hounds, pursuing a boar, and the inscription was SOLVM IN FERAS PIVS BELLATUR PASTOR. (The pious pastor wars against wild beasts alone.) This was struck to commemorate the extermination of the Protestants. Another is of the time of Paul IV.—it represents our Lord driving the buyers and sellers out of the temple,—and the inscription IN DOMVS MEA DOMVS ORATIONIS VOCETUR. (My house shall be called a house of prayer.) This medal was struck to commemorate the Pope's shutting up the Jews in the Ghetto. A third medal of the time of Gregory XIII. represents an angel with a cross in one hand and a sword in the other, destroying men, who are fleeing before him,—the inscription is UGONOTTORVM STRAGES, 1572. Thus the destruction of the Huguenots was avowed. Popery gloried in the deed, and struck a medal to commemorate it. A fourth medal is of a recent reign, and represented the Pope entering the Basilicæ, the gates of which were only opened once in twenty-five years, with the inscription JANVAS CŒLI APERVIT. (He opened the gates of heaven.) A fifth represents an angel letting St. Peter out of prison, and was intended to commemorate the return of Pius VII. from captivity. A sixth, the most abominable, glorying in the fulfilling of the predicted apostacy, 2 Thess. ii. 4.—represents the Pope heing crowned by two cardinals, with people kneeling hefore him, and worshipping around, with the motto, QVEM CREANT ADORANT. ROMÆ. (Whom they create, they adore.) On the reverse of this medal is ADRIANUS VI. PONT. MAXIM. Truly, however false Protestants may pretend to veil the apostacy, Rome herself is not ashamed of the full exhibition of the counterpart to the predicted Antichrist.

A friend who has had a full opportunity of knowing, informs me 'that the notion that it is the pleasure of God to put special honour on the blessed Virgin in these times, is spreading among Roman Catholics. She is exalted more and more. It is an astounding and remarkahle fact, taking into consideration the experience which Rome has of Protestant views and feelings on this point, that she should thus hrave it. There is also in this country an increasing disposition not to give way to Protestant objections, (respecting Latin prayers, &c.) hut to return in toto to the practice existing previous to the Reformation.' This may be a singular mercy for the preservation of many.

APPENDIX IV.

TESTIMONIES OF EMINENT DIVINES OF THE CHURCH OF ENGLAND ON THE MAINTENANCE OF A BROTHERLY UNION WITH THE FOREIGN CHURCHES.

Those who love the Lord Jesus Christ in sincerity will have a deep-seated principle within, drawing their hearts to all the true followers of Christ, and will little need human testimony to strengthen the duty of brotherly love to real Christians, whatever be their mere outward differences of forms.

But it may tend much to remove prejudices from those who over-value Church uniformity and Episcopal government, to show, from those whose attachment to these things cannot be questioned, as well as from our best divines, that a spirit of brotherly union to the foreign Churches, notwithstanding their wanting Episcopacy, has ever been maintained by the Church of England.

I am chiefly indebted for the references to what I quote to a work lent me by a friend the Rev. R. Burgess, entitled, 'Correspondence Fraternelle de l'Eglise Anglicane, avec les autres Eglises Reformées et Etrangères; prouvée par un Dissertation Historique et par plusieurs Sermons. Par Claude Grostete de la Mothe, Ministre de la Savoye.' A la Haye, 12mo. 1705. Not having the works of Basire, Hicks on the Epistles, and Parker, quoted in this work, I could not give the original words of the authors; the quotations made as to these works, are translated from the French.

I will begin with an extract from Bishop Andrews, Bishop of Winchester, from his 'Opuscula Quædam Posthuma,' pp. 176, 177. 4to. 1629. It is a part of a letter to Peter du Moulin, the celebrated French Protestant minister:—

'If our form of government be of divine right, it does not hence follow either that there cannot be salvation without it, or that a Church cannot exist without it. He is blind who does not see churches to stand without it. He is iron-hearted who would deny them salvation. We are not those iron-hearted men. We put a broad difference between these things. Something may be wanting which may be of divine right, namely, in outward government, and yet salvation may stand. Nor will you therefore assign to hell, and enact a sentence of damnation against your flock. It is not to condemn a thing, to prefer it to something that is better. It is not to condemn your

church, to recal it to another form, which has been more pleasing to all antiquity, namely, to ours; but so to recal it when God shall have given the opportunity, and your circumstances shall allow. If on this point we can agree together, on all the others we shall be in accordance. But we desire not an agreement half patched and half whole, but one entirely whole, and without any patchwork, which, we doubt not, is your wish also.*

Laud, Archbishop of Canterbury, defending himself against the twelfth Article, in his accusation by the Commons,—'That he hath traitorously endeavoured to cause division between the Church of England and other Reformed Churches,' replies, 'If I had so done, it had been a very unchristian and unworthy act.' When accused of omitting the words,—'The religion which we with them profess,' in a brief for a collection for distressed Protestants in the Palatinate, he replies, 'Their religion is the Protestant, so is ours; and therefore, I could have no intention to make the religions different, but the opinions under the same religion.' This collection was, by his zeal and entreaty, extended beyond the original intention of the king.—*See Laud's Trial*, pp. 164 and 377.

Again, Laud, writing to the Swiss theologians, treats them as beloved colleagues, says, 'their letters are very agreeable to him, and becoming to Christians, who are members of the same body, and who believe and profess the communion of saints.'—*Vide Præstant Virorum Epist.* 552.—*From the French of* '*Correspondence Fraternelle*,' p. 36.

In the 'Life of Dr. Cosins,' Bishop of Durham, are two authentic documents. The first is a parallel between the Reformed and the Romish religions, written with the bishop's own hand, entitled, 'Sentiments of those who are attached to the English Church:'—

1. The Roman Catholics say and believe, as their new creed	1. The Reformed say and believe with us, that we receive

* 'Nec tamen si nostra [politeia] *divini juris* sit, inde sequitur vel quod *sine ea salus non sit*, vel quod stare non posset ecclesia. Cæcus sit qui non videat stantes sine ea ecclesias: ferreus sit qui salutem eis neget. Nos non sumus illi ferrei: latum inter ista discrimen ponimus. Potest abesse aliquid quod divini juris sit (in exteriore quidem regimine) ut tamen substet salus: nec tu igitur *addices tartaro*, *aut sententiam damnationis feres in gregem tuum*. Non est hoc damnare rem melius illi aliquid anteponere. Non est hoc damnare vestram ecclesiam ad formam aliam quæ toti antiquitate magis placuit (id est) ad nostram revocare; sed ubi Deus dederit et res vestræ ferent. De hoc si convenial inter nos cætera concordes erimus. Optamus autem *non sartam integramque concordiam*, sed integre integram, absque sartura omni: quam et tibi in votis esse non dubitamus."

obliges them, that in our present condition we are cursed and damned.

2. They call us heretics.

3. They excommunicate us, and detest communion with us, either in prayer or in the sacraments.

4. It is not long since they caused us to be burnt alive, and burned our dead; and they do the same still in places where the princes do not interpose the authority of their laws—laws which but suspend their ill will for a time.

5. They give to our dead only the burial of a dog, thinking their cemeteries would be defiled if any of our dead were interred there, and when that happens, they think themselves obliged to disinter the body, be it that of a prince or of a peasant.

all that is necessary to salvation, and disapprove what the Roman Catholics say of us.

2. They recognize that we are true Catholics.

3. They admit us willingly into their churches, and join with us in prayer and in the sacraments.

4. These Christians, whose ancestors have been martyrs like ours, have in times of persecution found an asylum in our churches, and have granted us the same succour in Germany and in France, where they have obtained for us, whenever we have been obliged to retire thither, privileges, without which we should have been in danger of losing our lives.

5. They permit us to inter our dead in their cemeteries, and even consent that we should make use, on this occasion, of the service of our Church, granting us liberty to erect monuments on our tombs; by which the Reformed declare that they are united with us in life and in death. Therefore we recognize them, and we ought to make no schism between them and us, though we do not approve of the imperfections which may be remarked among them.

The second document is from the will of Bishop Cosins. First, he makes a confession of faith, in which, after having recognised the truths of the Gospel, and rejected the errors rejected by the General Councils, he condemns all the sectaries of England. Then he declares that he is in communion with all Christians who follow the ancient and Catholic faith. 'By which I specially,' says he, 'would understand Protestant and well-Reformed Churches. As it is not for us to govern them, we may, and should support, with a spirit of peace, differences of rites or of opinion on things less important, provided that the foundation of religion be secured.'—*From the French of* '*Correspondence Fraternelle*,' pp. 43—46.

Objection having been made by Fuller, the historian, to his conduct in joining the French Protestants at Charenton, when he got over thither, Bishop Cosins writes, in a letter dated Paris, April 6, 1658:

—'I would that he and all the world should know it—I never refused to join with the Protestants, either there or anywhere else, in all things wherein they join with the Church of England. Many of them have heen here at our church, and we have been at theirs. I have huried divers of our people at Charenton, and they permit us to make use of their peculiar and decent cemetery here in Paris for that purpose; which, if they did not, we should he forced to bury our dead in a ditch. I have haptized many of their children, at the request of their own ministers, with whom I have good acquaintance, and find them to be very deserving and learned men, great lovers and honourers of our Church, notwithstanding the loss which she hath lately received in external matters, wherein we are agreed, that the essence of true religion doth not consist. Many of their people (and of the hest sort and quality among them) have frequented our puhlic prayers with great reverence; and I have delivered the holy communion to them according to our own order, which they observed religiously. I have married divers persons of good condition among them; and I have presented some of their scholars to he ordained deacons and priests here hy our own bishops (whereof M. de Turenne's chaplain is one, and the Duke de la Force's chaplain another) and the Church at Charenton approved of it; and I preached here publicly at their ordination. Besides, I have heen (as often as I had spare time from attending our own congregation) to pray and sing psalms with them, and to hear hoth the weekly and the Sunday sermons at Charenton, whither two of my children also (pensioned here in a Protestant family at Paris) have daily repaired for that purpose, with the gentlewoman that governed them.'—*See* '*Fuller's Appeal of Injured Innocence.*'

Bramhall, Bishop of Derry, in his 'Vindication of Grotius,' states,—'I cannot assent to his minor proposition, that either all or any considerable part of the Episcopal divines in England do unchurch either all or the most part of the Protestant Churches. No man is hurt but hy himself. They unchurch none at all, hut leave them to stand or fall to their own Master.' Episcopal divines will readily subscribe to the determination of the learned Bishop of Winchester (Bishop Andrews) in his 'Answer to the Second Epistle of Molineus.'—'Nevertheless, if our form of Episcopacy he of Divine right, it doth not follow from thence that there is no salvation without it, or that a Church cannot consist without it. He is hlind who does not see Churches consisting without it; he is hard-hearted who denieth them salvation. We are none of those hard-hearted persons. We put a great difference between these things. There may he something absent in the exterior regimen which is of Divine right, and yet salvation he to be had.' This mistake proceedeth from not distinguishing between the true nature and essence of a Church, which we do readily

grant them, and the integrity or perfection of a Church, which we cannot grant them without severing from the judgment of the Catholic Church.'—*See Bramhall's Works*, pp. 613, 614,

PARKER, Bishop of Oxford, one of the strongest defenders of the peculiarities of the English Church, speaks thus of foreign Churches: —'God forbid we should be so uncharitable as to go about to unchurch them, or renounce their brotherly communion, or to think that our blessed Saviour should withdraw the promise of his grace and protection from them. If the right of a Christian Church be lost by not being entirely conformed to the primitive Institution, never has there been, never will there be, a Christian Church taking things on the footing that they were in the times of the apostles. We can expect nothing perfect in this life. Christianity even supposes imperfection; and whilst we are attached with sincere affection to the principles of the Christian Church, we are in the way of salvation. I speak of those who do not refuse to communicate with us (in which we complain of our sectaries). The foreign Reformed Churches, having fallen by accident under another form of Government, keep it, either by strength of prejudice, or wanting occasion to range themselves under bishops; or, because they suppose that our Saviour, in founding his Church, has left to each particular Church the right of regulating itself with respect to the circumstances of its condition: or because of the respect they have for some learned men, who, at the birth of the Reformation, were deceived respecting Church Government. For whatever cause it may be, we should believe that they are not convinced that Episcopacy is of Divine right; or if they were, we should have the honesty to believe that they would not refuse to submit to it. It would be contrary to Christianity to deprive them of our charity, still more of the grace of God. For, though his laws be perfect and unchangeable, he has condescension for the wanderings and weakness of his creatures.'—*Translated from the 'Correspondence Fraternelle,' which refers to this work, 'The Case of the Church of England.'* 1681, p. 268.

THOS. ROGERS, whose work on the Thirty-Nine Articles was published in 1586, in explaining the doctrine of the English Church, refers continually to the foreign Protestant Churches, strengthening his own statements by accordance of our Articles with their sentiments. In the Preface to this work he says. 'The whole world is to know the Church of England is not in religion changed, or variable like the moon. And being the same, all men again may see, that we are still at unity both among ourselves at home, and with the neighbour churches abroad, in all matters of chiefest importance, and fundamental points of religion, though our adversaries of the Papists, would fain beat the contrary into the common people's heads.'

Dr. Hicks, in a Sermon preached 1681, entitled, 'The True Notion of Persecution, stated in a Sermon, by G. Hicks, D.D.,' says of the French Protestants—'In one word, they separate themselves for the defence of the Gospel, for the defence of the clearest and most certain truths of the Gospel. The truths to which they are attached are the most essential, and the Church which they abandon is not so much Christian, as half-Christian and half-Pagan, a very corrupted, tyrannical, and idolatrous Church. Rome being mystically the Great Babylon, the mother of harlots and abominations of the earth; the Gallican Church is as a province of the Mystical Babylon, a daughter of the mother of harlots, full of uncleanness, and drunken with the blood of the saints; her kings have committed fornication with her. These poor Christians have abandoned her, that they might not be partakers of her sins.'—*Translated from the 'Correspondence Fraternelle,'* p. 184.

Archbishop Ussher says, 'However, I must needs think, that the Churches in France, who, live under a Popish power, and cannot do what they would, are more excusable in that defect [of Episcopacy,] than those of the Low Countries, that live under a free state; yet for the testifying my communion with these Churches, (which I do love and honour, as true members of the Church Universal,) I do profess, that with like affection I should receive the blessed sacrament at the hands of the Dutch ministers, if I were in Holland, as I should do at the hands of the French ministers, if I were at Charenton.' Concluding with another clause, viz. 'For the agreement or disagreement in radical or fundamental doctrines, not the consonancy or dissonancy in the particular points of ecclesiastical government, is with me (and I hope with every man that mindeth peace) the rule of adhering to, or receding from, the communion of any Church.'—*Parr's 'Life of Ussher,'* Appendix, p. 6.

We cannot close these extracts without adding one from the 'Correspondence Fraternelle,' to show the blessed effect of these cordial expressions of love, and especially of the collections prompted by Christian charity, and of the protection of the throne, on the minds of the foreign Protestant exiles:—

'What a change for the exiles! They quit a sceptre which has forced them to resign goods which nature and industry seemed to have assured as their own, and they find, under another sceptre, advantages to which they had no right. They lose, under their natural prince, a protection which they find under the shadow of a foreign throne. Adorable Providence, it is by thee who rulest over kings. We dare not curse those who refuse us the protection that they owe us, but permit us to address to Thee our most ardent wishes, to intreat of Thee to bless this foreign throne under whose shadow we have

found so many consolations in our misfortunes. Establish for ever a throne which has been so favourable to us, and let it be only occupied by princes, who shall be, at the same time, the delight of their subjects, and the terror of their enemies. It is not usual to see a prayer in the course of a dissertation, but it is difficult for refugees to speak of Royal charity without turning their hearts to God, to beg him to reward it.'

To complete this account of the real union of the Foreign and British Reformed Churches, the reader should consider not only these statements of our own writers respecting the foreign Churches, but also the full testimony gathered by Durel, the minister of the French Church in the Savoy, (though not in the same spirit of evangelical love as De la Mothe's work,) entitled, 'A View of the Government and Public Worship of God in the Reformed Churches, wherein is showed their Conformity and Agreement with the Church of England, as it is established by Act of Uniformity. 4to. 1662.' That seasonable and most valuable publication, the 'Zurich Letters,' recently published by the Parker Society, shows how the very foundations of our Reformed Churches were laid in the spirit of brotherly love with foreign Churches. The present efforts to help the foreign Churches, and to promote correspondence with pious brethren among them, are in full harmony with the spirit of the venerable Reformers of all the Protestant Churches.

APPENDIX V.

GROWING UNION OF THE TRUE CHURCH OF CHRIST.

In the midst of all that is painful to a Christian patriot in the recent measures of the British Government to favour Socinianism, and to endow a Papal College, and all the distressing manifestations in discussions in the Legislature and among the higher classes, of want of faith in God's truth and its power, God's children are coming into greater oneness and strength. In the midst of that favour shown to Antichristian delusions which destroy men's souls, and which God has so plainly condemned, and that light estimate which so many have made of this evil, it is a source of real consolation and joy to see that those who truly love Christ, are beginning to see the very subordinate character of those things in which they have long differed, and the vital importance and surpassing magnitude of those great things in which his people have ever agreed. Let us feel desirous of assisting in such a truly Christian course to the utmost. *Blessed are the peace-*

makers, for they shall be called the children of God. It is the last of the beatitudes before the times of persecution. Matt. v. 9—12.

We must not indeed expect this union to be perfected before the return of our Lord, but every step towards it is a preparation for its full glory, and in every advance we should be animated by the Redeemer's promise of the world's believing in him and knowing him, John xvii. 21—23.

The character of this growing union may be fully seen in an address to their Roman Catholic countrymen by the Central Anti-Maynooth Committee for Ireland, in June 1845, disclaiming merely political motives and all feelings of hostility to Ireland. It is remarkable as coming from so many different classes of Christians; Episcopalians, Presbyterians, Wesleyans, Independants, Moravians, Covenanters, and Baptists; and from men of opposite political and ecclesiastical views, Whigs and Conservatives, advocates of state establishments and of the voluntary principle, all protesting against the endowment of Maynooth. In explaining the secret and powerful principle leading to this hitherto unexampled alliance, the Committee state,—

'There is such a powerful principle of union and energy of united motive. Not because they hate you, but because they indeed desire your best welfare, are your Protestant fellow-countrymen of every denomination and shade of difference compelled to resist for your sake, as well as for their own, the principle of strengthening, by state funds, the agency of the College of Maynooth.

'For, however your Protestant brethren may differ in secondary matters among themselves, they all agree that the inspired and written word of God, as distinguished from the apocryphal books and from all unwritten tradition, is the sole true authoritative and sufficient revelation of the will of God concerning the eternal salvation and happiness of man; and that it is both the duty and the right of every man to read and know for himself the Holy Scriptures, which are able to make wise unto salvation through faith which is in Christ Jesus.

'They also all agree that by the bloodshedding and death upon the cross on Calvary of our blessed Lord and Saviour Jesus Christ, who is God manifest in the flesh, and the only mediator between God and man, there was once for all made a full, perfect, and sufficient satisfaction and atonement for the sins of mankind; and that other sacrifice, atonement, mediation, or intercession there is utterly none, but that all others are mere fables and deceits; and that we are justified by faith in that great sacrifice alone, and not by our own works or deservings, or by any other means whatsoever.

'They also all agree that the Holy Spirit, the third person in the Blessed Trinity, is the only agent in opening our naturally dark un-

derstandings to the true meaning of God's holy word, in quickening the conscience, in renewing the heart, and in making fit for heaven; and that holy Scripture is not to be interpreted by the authority of the Church, nor by any alleged unanimous consent of the fathers, and that human depravity is not to be overcome, nor the heart converted to God, by the sacraments or ordinances of the Church, by meritorious human works, whether our own or those of others, or by sufferings undergone in this life or in that which is to come.

'Here then is the real state of the case. The doctrines which Protestants know to be necessary for man's temporal and eternal happiness cannot be taught in the College of Maynooth. These which they reject as destructive to the temporal and eternal happiness of man must be necessarily taught there.'

It is greatly to be hoped that there will be many farther similar delightful evidences of the real union in all essential doctrines, and in works of faith, hope, and love in the different bodies of the Protestant and Reformed Churches; shewing their supreme love to God and firm adherence to his word, and their determination to withstand errors destructive to the souls of their fellow men.

THE END.

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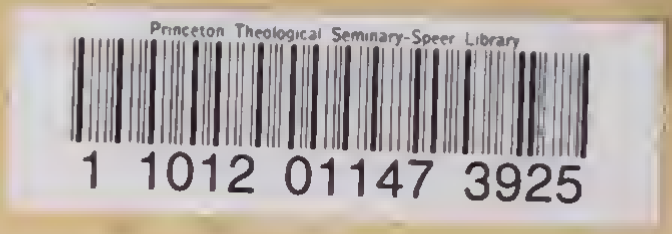
[*L. Seeley, Thames Ditton.*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